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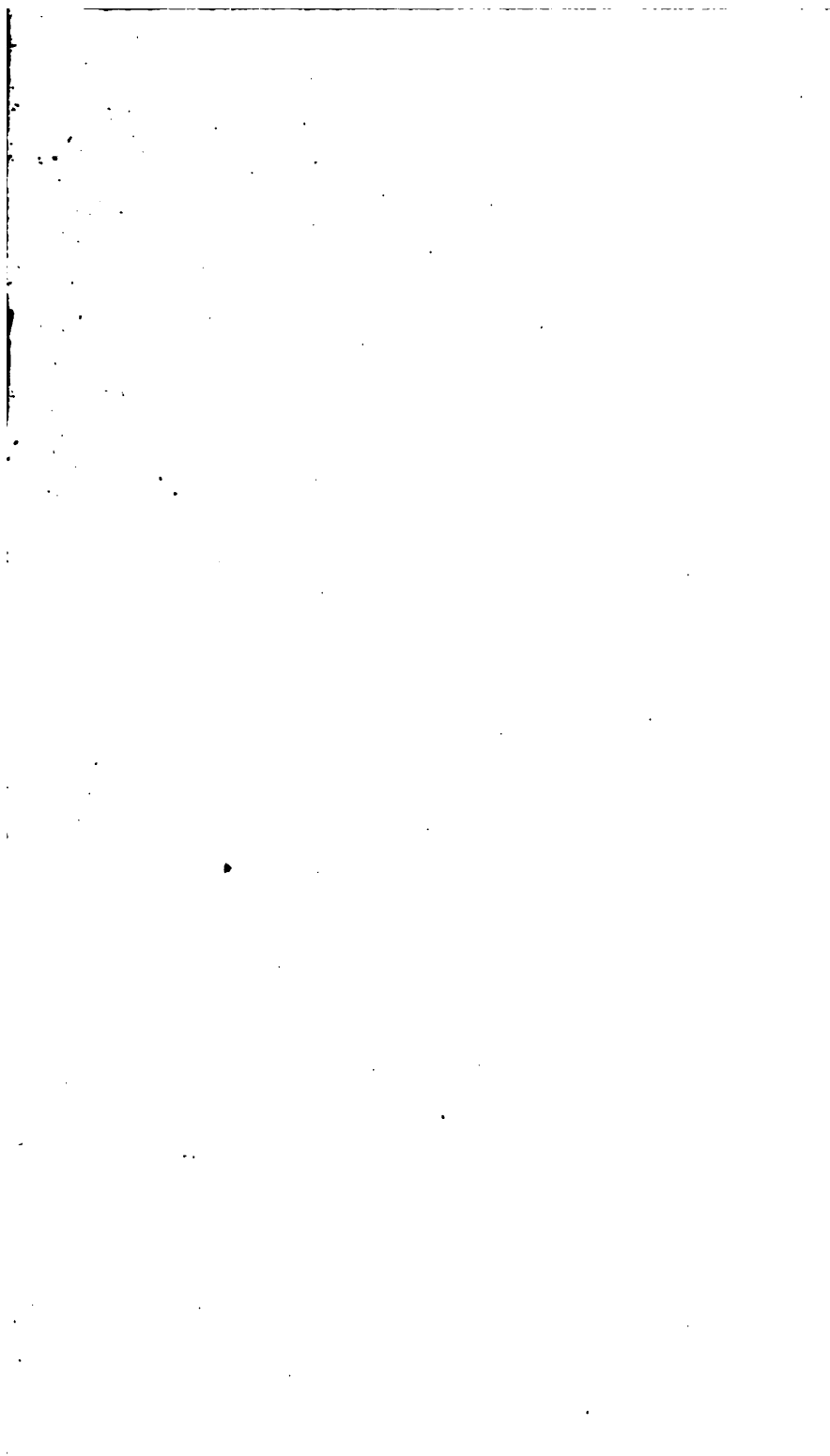
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THE  
GAINSAYING OF CORE,  
IN THE  
NINETEENTH CENTURY;  
OR, AN  
APOLOGY FOR THE CHRISTIAN PRIESTHOOD.

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BY THE REV.  
WILLIAM BRUDENELL BARTER,  
RECTOR OF HIGHCLERE AND BURGHCLERE,  
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*"Neque enim aliunde hæreses abortiæ sunt, aut nata sunt schismata, quam indo  
quod Sacerdoti Dei non obtemperatur."*

CYPR. EP. CORNEL. FRATRI. Anno 252. Ep. lix. p. 129.

*"Thou that abhorrest idols, dost thou commit sacrilege?"—ROM. ii. 22.*

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THE  
GAINSAYING OF CORE,  
&c.

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ABOUT three years ago I published a small Treatise, entitled "A Word in Defence of our Altars and Catholic Church." At that time my mind was fully satisfied as to the truth of all my statements; but the events which have taken place within the last few years have opened my eyes more fully to the infinite importance of the subject. It appears evident to me that the denial of the Christian priesthood which I then opposed is the Gainsaying of Core<sup>1</sup> (St. Jude, 11), against which sin, we, as Christians, are warned in the Word of God; that it is the same murmuring with that against Aaron and his priesthood, which God punished

<sup>1</sup> In order that what I mean by gainsayers and gainsaying principles may be clearly understood, I will say at once, that I mean by the former, all those who cause divisions in the Church of Christ; and by the latter, any principles on which such conduct is defended.



(Numb. xvi. 32) by causing the earth to open her mouth and swallow up the murmurers : and my object now is, to state the grounds of this conviction, in as plain and homely terms as possible, in order that they may be understood, not only by all who can read, but by those also who have the gift of plain common sense, so as to understand a clear statement of the truth when it is read by another.

In treating this subject, I shall first speak of the priesthood as of a sacred institution appointed by God, among other holy and mysterious purposes, to preserve the knowledge of Him and of His worship in a fallen world ; and I shall call the attention of my readers to the jealousy with which He watched over this His ordinance in the case of His chosen people. Secondly, I shall endeavour to prove the institution of an exclusive Christian priesthood by Divine appointment : that it immediately followed the abolition of the Jewish priesthood and the destruction of their temple ; that its evidences may be compared without presumption to those of Christianity itself ; and that the witnesses by whom it is attested are as far above the suspicion of having been deceived themselves, or of having attempted to deceive others, as

those who bore their testimony to the fact of the resurrection from the dead, the certainty of which is the foundation of our hope. Lastly, I shall make some remarks on the effects which the denial of an exclusive priesthood is producing in our day; as it leads to neglect and irreverence in the worship of God, to contempt for His inspired Word, and, by a sure and rapid progress, to that triumph of Antichrist—the denial that Jesus Christ is come in the flesh.

An exclusive priesthood—that is, a priesthood having the sole authority of ministering to Him in holy things—was instituted by God when He Himself was the King of His chosen people. It was instituted, among other high and holy purposes, in order that in a fallen world the knowledge of the true God might be maintained, and that His worship might be conducted according to His will.

The humble mind which submits to the teaching of the Holy Spirit of God must consider the institution of the priesthood as the holiest, the wisest, and the best that could have been devised. The true believer must look up to it with the highest reverence, for its authority is of God; he must regard it with the same feelings with which he contemplates any other work of God's power; just as

he admires the fearful and wonderful construction of the human frame, which, though liable to be defiled and distorted by sin, is the mechanism of infinite wisdom, the work of an almighty hand. A true believer would as readily be persuaded that we have the power, by taking thought, to add one cubit to our stature, as that we could improve this all-wise and all-merciful institution of that God who knoweth what is in man.

Let us now consider the holy jealousy with which Almighty God watched over this His ordinance in the case of His chosen people. The carnal mind murmured against it at first as it does now, and precisely in the same manner and on the same principles. "Men who were famous in the congregation, men of renown<sup>2</sup>," considered an exclusive priesthood to be "an institution unworthy of enlightened approbation, and evidently founded on false and evil principles." They knew that the whole congregation was holy, every one of them being God's peculiar people, just as we know that all Christians are "a chosen generation, a royal priesthood, a peculiar people<sup>3</sup>." Thus far they were right. But they argued as falsely as many equally famous in our Church have done in the present day, when

<sup>2</sup> Numb. xvi. 2.

<sup>3</sup> 1 Pet. ii. 9.

they declared that none should take to themselves the exclusive office of ministering to God in holy things, and exalt themselves above the congregation of the Lord. The All-wise and the Almighty, who knoweth what is in man, showed at once His uncompromising hatred to the Puritan principles which from that time to this have been the fruitful cause of divisions in His Church. When they murmured against the guidance of the Lord, He threatened to destroy the whole people by a pestilence, but pardoned them according to the prayer of His servant Moses; whereas, those who murmured against His priesthood, he swept away at once with a swift destruction; nor afterwards did He stay His hand, till Aaron the priest made an atonement for the people, till he stood between the dead and the living, and the plague was stayed.

And here let us observe, that the priesthood, whose authority was thus vindicated by the interposition of almighty power, did not apparently answer the holy purposes for which it was designed : Aaron himself framed a golden calf for the people, and thus encouraged their sin, by assisting at their idol worship ; Hophni and Phinehas, sons of Eli the priest, taught the people to serve the lusts of the flesh, at

the very entrance of God's holy tabernacle; the sons of Samuel the prophet, also took bribes and perverted judgment. Thus were the holy priesthood and the ministers of justice examples of lust and avarice to His chosen people, when God Himself was their only King.

The infidel may make a bad use of these facts. The believer, on the contrary, will read in this history so many proofs of the corruption of the human heart, which rendered it needful that the Son of God should die for our iniquities. But in another point of view, also, these things are our examples; they were written for our admonition, and peculiarly applicable are they at the present moment, if we have the grace to profit by them. For much of the murmuring against the insufficiency of the priesthood in our day arises from an inadequate view of the corruption of human nature. We are led to think that if the Christian priesthood were ordained by God, it would be pure itself, and efficient to the end for which it was designed; forgetting the whole history that God has given us in the Old Testament of His dealings with the sons of men; and how His best purposes have been frustrated, even when those whom He sent to execute them

were armed with miraculous power, and He Himself inflicted temporal punishments on disobedience to His commands.

But let us go on to observe the extreme jealousy with which God watched over the exclusive privileges of His priesthood. Saul was chosen by Him to be the first king of Israel: the Philistines gathered themselves together against Saul; the men of Israel were in a strait, and began to hide themselves in caves, in thickets, and in high places, and in rocks<sup>1</sup>; some went away from him to the other side of the river Jordan, and those who followed him, followed him trembling. Under these circumstances, Saul waited the full time that Samuel, the priest and prophet of the Lord, had appointed him, and then he said in his heart, "The Philistines will come down now upon me, and I have not made supplication unto the Lord<sup>2</sup>." It is the fashion of the present day to suppose extreme cases, to declare that in such instances the office of the priesthood must be dispensed with, and thence to argue that it is not indispensable to the existence of a Church; but the all-wise God has fully armed every humble believer in his word against this insidious device of the enemy, for it is impos-

<sup>1</sup> 1 Sam. xiii. 6.

<sup>2</sup> Ibid. xiii. 12.

sible to imagine a more extreme case than that of Saul. But because, under these circumstances, he presumptuously took on himself the priest's office, the prophet of the Lord told him that his kingdom should not continue, when, had he acted otherwise, the Lord would have established his kingdom for ever <sup>6</sup>.

The next example that we have given us in the word of God, of a man who despised his ordinance, is that of Jeroboam. He made a division in the house of Israel; and he had a specious pretext for this act, for he rebelled against a relentless tyrant. He had also many plausible reasons to advance for

<sup>6</sup> I believe that Saul's sin in this instance was that which he confessed in these words: "I forced myself therefore, and offered a burnt-offering;" but I know there is high authority for a different opinion. Still, what I have said of extreme cases will apply, whatever was the formal nature of Saul's sin. David and others offered sacrifices without incurring guilt; but they did it in the presence of the priesthood and with their consent, which gives to the deed a totally different complexion. They considered it their highest honour as kings of Israel to be permitted to minister to God in holy things. These were very different cases from that of Saul, who, without any sanction at all but that of his own will, like Uzziah in after-times, took on himself the holy office. As to Samuel, Elijah, and other prophets who sacrificed, they had an especial call from God; they were mediators between Him and His people; they were gifted with miraculous powers; and they thus acted not to infringe on but to support the exclusive privileges of the priesthood.

ordaining priests and setting up altars in convenient places, instead of adhering to the priesthood appointed by God, and worshipping Him according to His ordinance at Jerusalem. He might have quoted Scripture abundantly for his purpose: he might have told the children of Israel, from the book of Exodus, that they were "a kingdom of priests, and an holy nation," and, therefore, they had no occasion to regard with reverence an exclusive priesthood. From the Psalms and Proverbs he might have told them, that "the Lord's eye is everywhere, beholding the evil and the good;" that their assembling at Jerusalem to sacrifice was a needless labour and expense; indeed, that sacrifice itself was useless, for the Lord desired it not: that He would not eat the flesh of bulls, nor drink the blood of goats; that thanksgiving was the only real sacrifice, which the ear of the Lord was always open to receive. He took, however, a bolder path. He raised altars to idols, and said to Israel, "Behold thy gods." A total want of reverence and holy fear was the characteristic feature of his character, "who made Israel to sin." He scorned a stealthy advance, for he had not

<sup>1</sup> Exod. xix. 6.    <sup>2</sup> Prov. xv. 3.    <sup>3</sup> 1 Kings xii. 28.



only the will, but the power, to trample under foot the sacred ordinances of God. He carried out at once, to their legitimate conclusion, those which are now called reformation<sup>1</sup> principles. He threw contempt on the authority of an exclusive priesthood, and, at the same time, renounced his allegiance to God Himself.

This contempt for holy things which caused the first great schism in the Church of God, goes on to multiply divisions among us at the present moment; for our human nature is not changed by time, any more than the phenomena of the natural world. The fire still devours the stubble, and crackles among the thorns, as it did three thousand years ago;

<sup>1</sup> When I thus speak of Jeroboam's reformation, let it not be understood that I am opposed to any real reformation in our Church. I wish for any reformation which will restore us more nearly to primitive principles, and to primitive practices, as far as the alteration in times and circumstances will allow. I should also wish the character of the clergy to be raised, if possible, on a level with their sacred profession; that every fault should be visited with summary justice on the offender, by courts composed of the clergy and the laity also, under episcopal superintendence. I know no limit that I would assign to such a reformation, in the furtherance of which it would delight me to see the efforts of all good churchmen united: provided only, that it should be conducted on the principles of Asa and Josiah, not in the spirit of him who made Israel to sin; provided, in other words, that it be calculated to cleanse and defend, not to debase and destroy, our holy branch of the Catholic and Apostolic Church.—Vide Note II.

and even so the principle of irreverence produces the same effect now, which it did in the old time before us ; it still finds the same low and worthless materials in the human heart, it still kindles them into a blaze, and directs the flames with unabated enmity against the sanctuary of God.

From the time that such principles triumphed in the reign of Jeroboam, God withdrew His favour from the kingdom of Israel : during the whole period of its existence, not one good king appeared to break the line of irreverent succession. In the early days of this revolution, all the prophets of the Lord but one, were slain, yet there were still seven thousand in Israel who adhered to God's holy ordinances, and to the exclusive ministry of His priesthood, and bowed not their knees to Baal. I put this fact in the true point of view, because the existence of these seven thousand servants of God has been brought forward frequently by the fatalist, or so called evangelical party in our Church, to prove that God has a multitude of chosen servants, wherever His name is known, independently of His priesthood or His ordinances ; whereas it is manifest that a remnant of the priesthood struggled to keep up the worship of God among the people of Israel, and that,

under Providence, it was owing to their ministry that all the nation did not bow the knee to Baal, and that the worship of God was not entirely forgotten. For if we read the religious history of the Israelites after their division, we shall find that all such as set their hearts to seek the Lord God of Israel came to Jerusalem to worship the Lord God of their fathers (2 Chron. xi. 13): when they were without a teaching priest, they are described as being without God and without law (2 Chron. xv. 3).

When at last the sins of the people were full, and they were carried into captivity by the Assyrians, when, because His worship had entirely ceased, God sent lions to destroy the people; the heathen well knew the cause of His anger and its remedy; for they besought the king of Assyria, who sent them a priest to teach them how they should fear the Lord<sup>2</sup>. Thus was the wrath of God turned away; and to the teaching of this single priest, we may trace the expectation of the Messiah, which continued in that country till the Lord Himself, in human form, visited the cities of Samaria.

And here I would remark, that as the heathen nation sent for a priest of God in their

<sup>2</sup> 2 Kings xvii. 28.

distress, so now those who are in the extremity of pain and trouble frequently express the same desire. I have known this happen when I should have least expected it ; I have known men, who for many years irreverently exercised the priest's office, who had prayed and preached in public, and profaned the Holy Communion of the body and blood of Christ, by distributing its semblance with unconsecrated hands ; I have known such men, at the approach of death, when the praise of men, by which they had been led astray, was altogether lighter in their sight than vanity itself ; I have known such men, under such circumstances, send for a priest of God, that through his means they might, if it were possible, receive the benefit of their Saviour's death and resurrection. Many who had been taught that there was no priesthood in our Church, have sent for a Roman Catholic priest, under similar circumstances ; and this number will rapidly increase, if we, from an unworthy fear of being thought desirous of exalting ourselves, or from any other reason, inculcate low notions of the dignity of our office ; if, through our own false teaching on this subject, we fail to inspire that reverence which an enlightened penitent will pay to no other than to a priest of the Most High.

The sacred office of the priesthood was not desecrated by the kings of Judah; and this constituted the chief difference between their conduct and that of the kings of Israel. There were many on the throne of Judah who worshipped idols, and did nothing but evil in the sight of the Lord; still the exclusive exercise of the priest's office was preserved according to God's appointment.

The feelings of the sons of Judah on this point were fully expressed when the army of Israel came up against them, under the command of Jeroboam; for these were the words of Abijah, king of Judah, on that occasion: "Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself, the same may be a priest. of them that are no gods. But as for us, the Lord is our God, and the priests, which minister unto the Lord, are the sons of Aaron. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper<sup>3</sup>."

The cause of God and of his priesthood, which the enemies of true religion always represent as separate and distinct, were evidently

<sup>3</sup> 2 Chron. xiii. 9—12.

considered one and the same by the men of Judah. And in their case God continued to watch over the rights of His appointed ministry with unremitting vigilance; for when Uzziah the king, who had done well before, giving way to that pride, which has ever been the motive of such aggression, when, in the words of Scripture, "his heart was lifted up," and he took on himself the priest's office, he was cut off from the house of the Lord "as a leper unto the day of his death <sup>4</sup>."

Thus the men of Judah were taught to reverence the holy ordinance of the priesthood; and the benefit of such discipline became apparent, when, for their idolatry and manifold offences, they were given into the hand of their enemy, and carried into captivity. In the house of bondage, a reverence of God, and a desire of worshipping Him in His holy temple, returned; and these feelings were never separated in the hearts of the afflicted sons of Judah; they prayed on their knees, with their faces towards Jerusalem; they would not sing in a strange land, the songs of Zion. Thus, the posture of the body corresponded with the inclination of the soul, and their devotions

<sup>4</sup> 2 Chron. xxvi. 16. 22.

to God were governed and preserved by those accidents of time, of place, and of position; which, in the present day, we are often told have nothing to do with the religion of the heart. But God seeth not as man seeth: He satisfied their longings; He restored them to their temple, and enabled them to sing in Zion their songs of deliverance.

From that time to the coming of our Saviour, the true worship of the Lord was preserved by the priesthood only, and only at Jerusalem. When He came, of whom the priesthood was but a type and a shadow, it rejected Him; still He honoured it, and submitted to its authority. When He exposed the hypocrisy of the priesthood, when He contrasted their outward ceremonial observances with the religion of the heart, He never gave His sanction to the neglect or light esteem of outward forms; on the contrary, His doctrine was always to this purpose, "These things ye should have done, and not have left the other undone:" nay, further, He taught that the unholy and the hypocrites who sat in the seat of Moses, should be honoured in virtue of their office.

And His disciples followed His example; until He came again in anger, and swept

away the priesthood, (whose office it was to preserve the worship of the true God among His chosen people,) because it had rejected Him. He swept away the priesthood, which He had appointed to offer sacrifices as types and shadows of the great atonement which He made once for all, for the sins of the whole world. This holy ordinance He brought to a violent and a fearful end; but He did it in order to make room for another priesthood to whom the holy and exclusive office was assigned, of making His Gospel known even unto the ends of the earth, until He come again to judge the world; who, until that time, are to offer, on His altars, the commemorative oblations which He hath appointed, as outward signs of the body which He gave, and the blood which He shed for us, and are thus to show forth the Lord's death till He come.

The account that we have of the reverence which the Apostles retained for the divine authority of the Jewish priesthood, after that authority had been used to fulfil those things which God before had showed by the mouth of all His prophets, and to crucify the Lord of life; the deference which was paid by the Apostles to this priesthood, and to the rites and



ceremonies of the Jewish Church, after our Lord's ascension, has been a stumbling-block to all those who, in our day, have made the first step toward infidelity by partaking in the gainsaying of Core. Men acting under the influence of evangelical principles, falsely so called, would not, after our Lord's ascension, have been continually in the temple, praising and blessing God; they would have declared seeking the presence of God within those walls an act of the grossest superstition, and would have called upon all to desert a building that was polluted by the ministrations of the Jewish priesthood. As for offering sacrifices after St. Paul's example, when, according to their notions, all sacrifices had ceased, or purifying themselves in the temple after the law, when, in their opinion, the whole ceremonial law, at least, was abolished, such proceedings would have little accorded with the simplicity of their creed, or the spirituality of their worship.

It cannot indeed be denied that the example of St. Paul, if he be considered as acting on the same principle with a Lutheran or Calvinistic reformer, is full of the most glaring inconsistencies. He thus writes to the Galatians (v. 3), "Behold, I Paul say unto

you, that if ye be circumcised, Christ shall profit you nothing:" yet he circumcised Timothy because his mother was a Jewess. The manner also in which he speaks against the Jewish ordinances in the 3rd, 4th, and 5th chapters of his epistle to the Galatians, and in other parts of his writings, are scarcely less forcible; and yet he offered a sacrifice in the temple, and together with the other Apostles walked orderly and kept the law. Such conduct, as I have said before, cannot be reconciled to their principles who assert the right of following implicitly the dictates of their own private judgment in the furtherance of a holy cause. But as St. Paul was himself a Jew, and acknowledged the divine authority of the Jewish priesthood, his conduct is consistent throughout. He was commanded by his Saviour to preach the Gospel, and this command he obeyed, in defiance of stripes, imprisonments, and death; but he had no command to rebel against the rulers of the people, or to refuse obedience to the ordinances of the law. He remonstrated, therefore, against a reliance on such observances in the strongest terms, but at the same time submitted to the authority which enforced them: he well knew that God had no need of the wisdom or wrath of man to bring about

His gracious purposes ; he knew that in due time He would deliver His vineyard into the hands of other husbandmen, but he dared not anticipate the season which the Father had put in His own power : he, an inspired Apostle, trod patiently the self-denying path of faith. Whilst he said to those who thought of being justified by the law of Moses, “ Beware lest that come upon you, which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish<sup>5</sup>,” he himself came up to Jerusalem to worship after the custom of the Jews, and was found purified in the temple, neither with multitude, nor with tumult. Submission, therefore, to the authority of the priesthood in all things which the command of God did not expressly forbid, was the evangelical principle which directed the conduct of the Apostles : this principle we are bound to follow in our conduct towards the authorities which are placed over us in our Church, although it be little understood by the popular party in our day, and still less attended to<sup>6</sup>.

<sup>5</sup> Acts xiii. 41.

<sup>6</sup> With regard to the power usurped by the Church of Rome over other Churches, or, on the other hand, as respects the authority of those who cause divisions amongst us, the rule is totally inapplicable. In the one instance, as the men of Judah strove against the aggression of their more numerous brethren, the

The only key to the explanation of St. Paul's conduct, as well as that of the other Apostles, is to consider them, as they always were, members of the Jewish Church, who had a commission from the God of heaven to preach the Gospel of His Son : this commission they executed fearlessly ; but they were not called to overthrow the authority of the priesthood ; they obeyed it therefore in all things, save when it forbade them to teach in the name of the Lord Jesus.

I shall here remark on an opinion which prevails among many who have taken a superficial and inconsiderate view of this question. They say that St. Paul acted in all these instances on the principle of being all things to all men, in order that he might gain some. It cannot be denied that in doubtful cases he acted on this motive, when he was at liberty to do as he pleased. Thus, he might have circumcised Timothy<sup>7</sup>, whose

men of Israel, so we have striven against the power of Rome, and, by God's help, have established our freedom. In the other instance, that is, as to sectarian innovators, we have the same Divine command, Rom. xvi. 17, to avoid their tents, as Moses gave to the congregation of Israel when he bade them get up from about the tabernacle of the first seceders.

<sup>7</sup> More might perhaps be said of the circumcision of Timothy : the reason given *for* it, "they knew all that his father was a Greek," might seem in one way to tell *against* it. Supposing a choice of scandals, it would appear that disrespect to the priest-

mother only was a Jewess, in order to please the Jews ; but such a reason is totally insufficient when used to explain his motive for performing an act of worship to his God, in accordance with the solemn and habitual observances of the other Apostles. St. Paul himself draws a plain line of distinction between the believers who were of the circumcision, and those who were not of the circumcision. Timothy he circumcised, because his mother was a Jewess ; but he said of Titus, " But neither Titus who was with me, being a Greek, was compelled to be circumcised." (Gal. ii. 3.)

With regard to the Jews who were in Christian Churches among the Gentiles, he says, " As the Lord hath called every one, so let him walk. Is any man called being circumcised ? let him not become uncircumcised. Is any called in uncircumcision ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God \*.' This does not mean that it was immaterial whether the Jews were circumcised or not, for in another place St. Paul says, " Circum-

hood in a Jew was a worse thing than unnecessary deference to it in a Gentile.

\* 1 Cor. vii. 18, 19.

cision verily profiteth if thou keep the law \*;" but the meaning is plainly this, that mere outward visible signs are of no avail unless the inward spiritual grace be apparent in the fruit of an holy life.

But I think that, instead of attributing motives to St. Paul, it would be far better to accept the explanation which he himself gives of his conduct. He says that he went up to Jerusalem to worship: that after many years' absence, he went there with alms and offerings, and purified himself in the temple after the manner of the Jews. In other words, this is a plain account of St. Paul's motives and actions: he went to worship God at the temple in Jerusalem, a place especially blessed with his presence, and there he submitted to those ordinances of which the Jewish priests were the appointed ministers.

It is often said by sectarians in the present day, that the Lord Jesus Christ Himself and His Apostles were dissenters, and acted on their principles; but nothing can be farther from the truth than such an assertion. Our Saviour's last journey was undertaken with the desire of going up to Jerusalem to eat the

\* Rom. ii. 25.

passover with His disciples, whom He instructed always to obey those who sat in Moses' seat.

The first act recorded of His disciples, after His crucifixion, was keeping the Jewish Sabbath according to the commandment. For the victory which He had obtained over sin and death, they praised and blessed God in His holy temple. After the example of his blessed Master, the last voluntary journey of St. Paul, recorded in the Acts, was undertaken in order that he might worship God at Jerusalem, where (because false accusations had been circulated against him on this point) he manifested, by a public act, that he (in common with the other Apostles) considered it his duty to walk orderly and to keep the law. Surely the best means of understanding the doctrine of St. Paul is to consider his actions, especially when we know that they were in unison with those of all the other divinely inspired Apostles.

No man had ever a better opportunity of warning the Jews against all deference to the authority of the priesthood than St. Paul, when he was seized by the Jews at Jerusalem: if he had held such a doctrine, it was then his duty to have proclaimed it.

But did he act in this manner? No; he said that he was a Pharisee, the son of a Pharisee; and that, consistently with this his calling, he was walking orderly and keeping the law at the moment of his seizure.

This part of his conduct has been blamed by irreverent and presumptuous men; and it has been said that his sufferings at Jerusalem were a punishment for it<sup>1</sup>; but it was approved by his God, for the night following, the Lord stood by him, and said, "Be of good cheer, Paul: for *as thou hast* testified of me in Jerusalem, so must thou bear witness also at Rome<sup>2</sup>." It is enough for us that St. Paul did these things when he came up to Jerusalem, ready not to be bound only, but also to die for the name of the Lord Jesus: it is enough for us to know that he never repented the deed; that the other Apostles

<sup>1</sup> Such doctrine has been heard from an university pulpit: that it is the teaching generally of evangelical writers, is evident from the fact, that a lady who wrote under the title of "Charlotte Elizabeth," and was an eminent member of the party, has combated this opinion, as an acknowledged tenet of her sect, in a tract entitled "Israel's Ordinances." In that tract she shrinks from accusing St. Paul and all the other Apostles of unfaithful conduct; and taking an equally erroneous, though less irreverent view, she declares, from the example of the Apostle, that a submission to the Jewish ordinances is at this moment a duty imperative on the chosen people of God.

<sup>2</sup> Acts xxiii. 11.



never blamed him for it ; that his conduct was sanctioned by the whole church at Jerusalem : it is enough for us to know that he obtained the approbation of his God for what he did on that occasion. But what do the evangelical writers generally say on this subject ? They declare that St. Paul acted wrongly in this matter, and quote his own words, as interpreted by themselves, against him. They accuse him of temporizing in deference to the prejudices of the Jews, and draw this satisfactory conclusion, that men are but men after all, and that the only unerring rule for the conduct of each individual is the Word of God, interpreted by himself, or, in other words, by his private judgment.

But mark what follows, for it is very instructive, as it shows the progress of the gainsaying of Core, and vindicates the foresight and justice of Almighty God in causing the earth to open and to swallow up those who first murmured against his priesthood. St. Paul is accused of temporizing, and the same profane accusation is next advanced against the God of Paul : the High and Holy One who inhabiteth eternity is said to have temporized, when He first instituted this holy ordinance ; He is said to have adopted this order of the

priesthood, so offensive to enlightened approbation, as an accommodation to the notions and feelings of the age, to the universal feeling of the East, that is, of eastern idolaters.

I wish to draw the attention of my readers especially to this point. I place before them no laboured argument, but a plain statement of fact, and I do it principally to expose the diseased and sickly religious spirit of the present day. We hear continual warnings from high authorities in our Church against putting the priesthood in the place of God : now that God asserted its divine authority under the Jewish dispensation is most evident ; that our Blessed Saviour did the same is as certain, when He uttered these words, " He that receiveth you, receiveth Me ; and he that receiveth Me, receiveth Him that sent Me<sup>1</sup>." It is also as certain, that it is not the sin of our age, to exceed the Word of God in paying reverence to constituted authorities ; yet, in order to gain the transient and worthless applause of the world, which is at enmity with God, such denunciations are again and again repeated, whilst not a word is uttered against the gross impiety of accusing the glorious company of the Apostles, or even God Himself, of temporizing, when such an

<sup>1</sup> Matt. x. 40.

accusation suits the purpose of evangelical or rationalistic reformers.

I have shown the great difference which there is between the forbearing conduct of the Apostles towards a corrupted priesthood, and the irreverent violence of evangelical reformers. And as the Spirit of God has always been opposed to the spirit of the world, the history of God's chosen people, which is written for our admonition, gives us a striking example of a similar contrast. A case precisely in point is that of Saul and David. Saul was impatient, and sinned against God by taking on himself the holy office to which he was not appointed; David, on the contrary, waited the Lord's leisure: although he was chosen by Him to be king over Israel after Saul's death, although that king appeared to be delivered into his hand, although he knew that Saul desired to kill him, yet he dared not lift up his hand against the Lord's anointed; on the contrary, he paid him all the honour due to his station till the Lord cut him off by the sword of the Philistines.

The Apostles of Christ, being under the direction of the same Spirit, acted in like manner. They were a priesthood chosen by God; they had in themselves, as David pos-

sessed in his followers, the framework of a higher and holier authority. As David was anointed by the hand of Samuel the prophet, even so the Lord Jesus Christ had laid His hands on them, and given them His own authority by the unction of the Holy Spirit.

If placed in their position, history plainly shows what would have been the conduct of those who glory in carrying out Reformation principles. They would have joined themselves with all those who called themselves by the name of Paul, Apollos, or of Christ. They would have disregarded the minor distinctions, as they are termed, which exist between sectarians of different creeds; nay, they would have joined with a godless rabble, and would have considered it a holy triumph, if, by such means, they could have destroyed the Jewish priesthood, pulled down the temple, or stabled the Roman cavalry within its sacred courts. Far different was the conduct of the Apostles, and of their disciples who remained at Jerusalem till the word of God bade them fly to the mountains. Up to that time, as far as we have any account of their habits in the Word of God, they attended the ordinances of God's worship in the temple,

and recognized the authority of God's high priests in virtue of their sacred office. And when the Almighty visited His chosen city in anger, destroying its priesthood and its temple, we have no reason to think that the Christians of God's chosen race rejoiced over their ruins, or participated in the slightest degree in the low and fanatic exultation with which modern reformers have witnessed the pulling down of consecrated walls. We may conclude with far greater probability, that as David mourned over Saul and Jonathan his son, when they had fallen by the hands of the Philistines, and as their Lord and Master wept over Jerusalem when He knew the cause of its approaching destruction, so they mourned over the fall of the Jewish temple and its holy priesthood ; so they thought upon her stones, and it pitied them to see her in the dust.

I have now given an account of the jealous care of the Almighty for the exclusive authority of His priesthood under the old covenant. I have also noticed the reverence paid to this holy ordinance by the Saviour of the world during His abode on earth, and by His Apostles, after His ascension, until the destruction of Jerusalem, its temple, and its priesthood, by

the Roman armies ; until, in other words, the Son of Man came to take vengeance on those who had rejected Him—until He destroyed those murderers and burnt up their city—until the Lord of the vineyard came, who miserably destroyed those wicked men, and let out His vineyard unto other husbandmen, which should render Him the fruits in their season.

I shall now endeavour to prove the Divine institution of an exclusive Christian priesthood ; that it immediately followed the abolition of the Jewish priesthood and the destruction of their temple ; that its evidences may be compared without presumption to those of Christianity itself ; and that the witnesses by whom it is attested are as far above the suspicion of having been deceived themselves, or of having attempted to deceive others, as those who bore their testimony to the fact of the resurrection from the dead—the certainty of which is the foundation of our hope.

The internal evidence of Christianity is, indeed, most consolatory and most convincing to the believer. He knows himself to be a sinful creature in a sinful world. As the Saviour told the woman of Samaria all things

that ever she did, so does the Word of God open to him the iniquity of his heart; but at the same time it tells him of the agony and bloody sweat of Him who was equal with God, and who came to make an atonement for his sins. It tells the believer of His precious death and burial, and also of His glorious resurrection and ascension, and of the coming of the Holy Ghost. In these announcements, and in these alone, he finds a remedy for his disease, and a never-failing source of comfort in his afflictions. He believes the Word of God; and the sin and infidelity which surround him on all sides, lead him only to a more simple and unhesitating reliance on his hope in Christ.

And the internal evidence for an exclusive Christian priesthood is all-sufficient for those who believe that in receiving those whom Christ has sent they receive Him, and consequently look to such messengers for spiritual aid and consolation. But such evidence in either case is calculated only to strengthen and comfort the believer. On the gainsayer or the infidel it will have no effect; you might as well speak on the harmony of sounds to the deaf, or of colours to the blind. The Word of God rests our faith on one fact—the

resurrection of our Lord and Saviour from the dead. The evidence which we have is that of the Evangelists, who have given us separate accounts of that great event, and the testimony of all who saw the Lord after His resurrection, and bore witness to what they had seen. We are convinced that these men were not deceived themselves, and did not attempt to deceive others; therefore we accept their testimony, and believe that Jesus Christ did rise from the dead.

Now let us consider the evidence we have of the Divine institution of an exclusive Christian priesthood.

The first records of Christianity which we know to have been written after the destruction of Jerusalem are, the Revelation of St. John the Divine, and the Epistles of St. Clement and St. Ignatius; the former a friend and disciple of St. Paul, the latter of St. John, both of them appointed to the highest stations in the Church by the Apostles themselves. In the Book of Revelation, seven Churches are addressed by God Himself, and reproofed for their apostasy, or comforted in their afflictions: they are addressed through their respective bishops, just as the children of Israel were addressed



by the same God through Moses the mediator, or Aaron the priest.

If we looked only at the manner in which our Saviour conferred authority on the Apostles when He said, "Whosoever receiveth you, receiveth me; and whosoever receiveth me, receiveth Him that sent me<sup>1</sup>;" and then read of men who were addressed by God Himself as being alone responsible in His sight for the doctrine and discipline of their respective Churches, we should at once conclude, with the utmost probability, that such persons had succeeded to the authority with which the Apostles of Christ were invested by their Lord.

Again, with regard to those who filled the highest stations in the primitive Church of Christ, we might infer from the words of St. Paul, in his Epistle to the Hebrews (v. 4), that they were the high priests, that they exercised the same authority, and performed offices similar to those of Aaron and his sons under the old covenant, and that they held their honours exclusively by Divine appointment. From the words of St. Paul in his First Epistle to Timothy (v. 22), we might conclude also that such authority was con-

<sup>1</sup> John xiii. 10.

ferred by the imposition of hands in regular succession from Christ and His Apostles.

But such probable conclusions are converted into certainties when we read the Epistles of St. Clement and of St. Ignatius, respectively the friends and fellow-labourers of St. Paul himself and of our Lord's beloved disciple. St. Clement thus writes when he tells us who are placed in authority by Christ, that all things may be done in order in His Churches; he tells us that priests are to minister to God, that laymen are confined within their proper bounds, and are not to trench upon the priest's office; he tells us that "Christ was sent by God," and "the Apostles by Christ<sup>2</sup>;" that "the Apostles appointed the first-fruits of their conversion to be bishops, and ministers to such as should afterwards believe<sup>3</sup>:" he tells us also that the "Apostles knew by our Lord Jesus Christ that there should contentions arise on account of the ministry; and therefore, having a perfect knowledge of this, they appointed persons, and then gave directions that when they should die, other chosen and approved men should succeed to the ministry<sup>4</sup>:" he tells us also, after the example of God's ordinances in the Jewish

<sup>2</sup> St. Clement's Epistle to the Corinthians, p. 6.

<sup>3</sup> Ibid. p. 33.

<sup>4</sup> Ibid. p. 35.

Church, that our offerings are not to be made any where, but at the appointed times and places; that they who transgressed this command in the Jewish Church were punished by death; and that we, if we transgress it, having a better knowledge of God, are by so much exposed to the greater danger. He speaks to those who are the leaders of divisions in these terms: "Do ye, therefore, who laid the first foundation of this sedition, submit yourselves unto the priests, and be instructed unto repentance, bending the knees of your hearts<sup>5</sup>."

St. Ignatius speaks in the same language with St. Clement. He tells the Churches to whom he wrote, that "they should be subject to their bishop and the presbytery, in order that they might be wholly and thoroughly sanctified<sup>6</sup>." He says, that "as Jesus Christ is sent by the will of the Father, so the bishops are appointed unto the utmost bounds of the earth by the will of Jesus Christ<sup>7</sup>." He says, that if the prayer of one or two prevail with God, "how much more powerful shall that of the bishop and the whole Church be! He therefore that doth

<sup>5</sup> St. Clement's Epistle to the Corinthians, p. 45.

<sup>6</sup> St. Ignatius' Epistle to the Ephesians, p. 63.

<sup>7</sup> Ibid. p. 65.

not come together in the same place with it is proud, and has already condemned himself<sup>8</sup>." He also writes, "As the Lord did nothing without the Father being united to Him, neither by Himself, nor yet by His Apostles, so neither do ye any thing without your bishops and presbyters; neither let any thing appear rational to yourselves apart, but being come together into the same place, have one common prayer, one supplication, one common mind, one hope, in charity and in joy undefiled<sup>9</sup>." He tells them also, that as they are "subject to their bishop, they live not after the manner of men, but according to Jesus Christ;" he tells them to be "subject to their presbyters as to the Apostles of Jesus Christ, our hope;" he tells them to "reverence the deacons as Jesus Christ, the bishop as the Father, the presbyters as the college of the Apostles:" "without these," he says, "there is no Church<sup>1</sup>." He speaks of heretics as of those who "confound together the doctrine of Jesus Christ with their own poison, whilst they seem worthy of belief; as men give a deadly potion mixed with sweet wine, which he, who is ignorant

<sup>8</sup> St. Ignatius' Epistle to the Ephesians, p. 66.

<sup>9</sup> St. Ignatius' Epistle to the Magnesians, p. 80.

<sup>1</sup> St. Ignatius' Epistle to the Trallians, pp. 87, 88.

of, does with the treacherous pleasure, sweetly drink in his own death<sup>2</sup>. Wherefore, guard yourselves against such persons, and that you will do if you are not puffed up; but continue inseparable from Jesus Christ our God, and from your bishop, and from the commands of the Apostles." "He that is within the altar is pure; but he that is without,—that is, that does any thing without the bishop and deacons,—is not pure in his conscience<sup>3</sup>."

Again he writes, "Be not deceived, brethren; if any one follow him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the passion of Christ. Wherefore let it be your endeavour to partake all of the same holy Eucharist; for there is but one flesh of our Lord Jesus Christ, and one cup in the unity of His blood, one altar, as also there is one bishop together with his presbytery, and the deacons, my fellow-servants; that so, whatever ye do, ye may do it according to the will of God<sup>4</sup>." He says that the Lord forgives all that repent, if they return to the unity of God and to the counsel of the bishop: he

<sup>2</sup> St. Ignatius' Epistle to the Trallians, p. 89.    <sup>3</sup> Ibid. p. 89.

<sup>4</sup> St. Ignatius' Epistle to the Philadelphians, p. 106.

tells them to love unity and flee divisions. He writes all his epistles in the same spirit.

These are a few extracts from the writings of St. Clement and St. Ignatius: their Epistles are full of the same doctrine. Such then is the testimony we have from the friends of the Apostles and their fellow-labourers.

It has been said that the foundation of an exclusive priesthood was thus laid, but that the system was not completed until the age of the martyr Cyprian, a hundred years after. The assertion is totally groundless, for the statements of St. Clement and of St. Ignatius are full and complete ; nor is there any thing to be found in the Epistles of Cyprian himself more strong or uncompromising. We have therefore the testimony of these witnesses to the Divine institution of an exclusive Christian priesthood, witnesses who lived with the Apostles, and were made by them bishops of the Church, and who exercised their authority both before and after the destruction of Jerusalem ; for St. Ignatius, having been more than forty years bishop of Antioch, suffered martyrdom only thirty-seven years after that event ; and our opponents, on the other hand, have no conflicting evidence to offer. From the time of the Apostles there is not to be found in the annals of the Church of

Christ, the slightest trace or tradition of any rival or modified system of ecclesiastical polity<sup>5</sup>.

This is the strong ground on which the Divine institution of the Christian priesthood rests.

I believe no attempt has been made to dispute the authenticity of St. Clement's Epistles, in which this doctrine is fully main-

<sup>5</sup> The Bishop of Llandaff thus writes : "Can any single authority be produced, either from Scripture or during the first three centuries, for a departure from the rule of the Church,—for a violation of its unity,—for a choice of leaders by whose names the several portions of His disciples should be distinguished? This is my challenge to the dissenters of the present day. As Bishop Jewel openly declared to the Romanists, that he would subscribe to their creed if they could produce one single authority from Scripture or antiquity for any of the false doctrines which they held; so do I now say to the dissenters from the English Church, of whatsoever denomination, that if they can produce one Scriptural proof, or one authority from the fathers of the Church, during the first three hundred years, for self-constituted teachers, for renunciation of the episcopal rule and order, for falling into sects, each one with its peculiar title and its favorite leader, I will cease to complain of men for disturbing the peace and harmony of Christ's Church. I will admit that they are *not* disobeying the last dying injunctions of their Saviour when He prayed intensely for the unity of His Church,—that they are *not* fulfilling His sad prophecy of the discord and strife which, through the agency of Satan, would spring out of the gospel of love,—that they are *not* sowing hatred in His field,—that they are *not* rudely trampling down His vineyard, and opening its fences to the inroad of the common enemy. But until this authority is produced, I must continue to raise my voice in my Master's service against all those who resist His word."

tained ; but the authenticity of some passages in St. Ignatius has been disputed, in order to overthrow this doctrine, in the same manner, and with the same spirit, as the authenticity of some verses in the first Epistle of St. John has been controverted in order to overthrow the doctrine of the Trinity. But as the last-mentioned doctrine rests on the general teaching of Scripture, interpreted by the ancient fathers and bishops of the Church, so does the authority of the Christian priesthood rest on an equally firm foundation.

For Christians in the first centuries, amidst all their errors, remembered the warning of St. Clement—they knew “that rebellion against an ordinance of God was punished by death under the old covenant, and that we, if we transgress it, having a better knowledge of God, are by so much exposed to the greater danger<sup>6</sup>.” It was not until the latter days, when the love of Christ had waxed cold—it was not until the sixteenth century, that famous men, and men of renown, appeared in the Christian Church, who avowed the gainsaying of Core as their principle of action, and in their deeds followed the example of him who made Israel to sin.

When we compare the testimony given by

<sup>6</sup> St. Clement's Epistle to the Corinthians, p. 45.



the primitive Church of Christ to the Divine institution of an exclusive Christian priesthood with the evidence for the Resurrection, the following consideration is not without its weight.

The infidel is borne out by his principles in considering the Apostles to have been impostors in common with all those who, in the first ages of Christianity, preached the doctrine of the Resurrection throughout the world: he is perfectly consistent, at least, when he sets them down as deceivers of the people, as unprincipled and vain-glorious men, and attributes the worst of motives to their conduct. Far different is the position held by the believer who attempts to invalidate the evidence we have for the Divine institution of the Christian priesthood. The believer (if in any degree he deserves the name) considers St. Paul and St. John to have been Apostles inspired by God, and among other gifts of the Holy Ghost, to have been endued with the discerning of spirits. He has no right whatever, then, to impugn the testimony of men who were appointed to the highest stations in the Church by the Apostles themselves, without the fullest proof of their falsehood and apostasy.

It is true that the traitor Judas is found among our Lord's chosen Apostles, and the

heretic Nicolas among the deacons selected by the Church ; these, however, are instances of men who fell from grace received : the one, we know, went to his place, and the other was hated of God ; and the stations of both have given the greatest notoriety to their crimes ; but the characters of St. Clement and of St. Ignatius have come down to us from the ages in which they lived without the slightest whisper of reproach ; and those who, together with them, bore witness to the truth, we believe to compose the holy army of martyrs who are now continually in heaven praising and blessing God.

According to the common rules of evidence, therefore, the case stands thus between the infidel and the evangelical reformer.

The infidel cannot be called on to admit the testimony of the Apostles and others who preached the resurrection from the dead, without powerful proofs of their sincerity and truth ; whereas, the evangelical reformer has no right to doubt the testimony of the primitive bishops and doctors of the Church, unless he has the strongest possible reasons for believing, either that they were deceived by others, or that they were themselves deliberate and successful impostors.

**That** they were deceived by others with respect to the question at issue, no Christian can believe, for they were appointed by the Apostles themselves to the offices they held in the Church, and must therefore have been instructed in the nature of those offices by inspired teachers.

We have but one alternative, either to accept their testimony, or to believe that they were deliberate and successful impostors. The assertions which they made, have every sign of being written advisedly; their statements are most plain and authoritative: both wrote during a season of persecution, and St. Ignatius, at a time when he might be expected to give the most serious advice, for he was on the way to bear witness to the truth by dying for it. Neither do they write as men who were anxious to propagate new opinions; for they do not argue at all in support of their system: they lay before their readers the danger of disobeying the acknowledged ordinances of God, and say that it is greater under the new covenant, in consequence of the increase of knowledge: they write as St. Peter did in his second epistle, who was not negligent to put those in remembrance of the truth who were already estab-

lished in it; and of St. Ignatius it may especially be said, that he thought it meet to stir up the Churches of Christ, by putting them in remembrance, as long as he remained in the tabernacle of the flesh.

Indeed, if they had intended to found a new system of Church government, on a false assertion of its Divine appointment, they must have entered on their undertaking without the slightest probability of success. In this respect they were in a far worse situation than the chosen witnesses of Christ's resurrection; for had those men agreed on a false statement, they might have hoped to deceive many, especially the Gentiles, who were totally unacquainted with the fact itself, as to its falsehood or its truth. But St. Clement and St. Ignatius wrote to men as well instructed as themselves, men who had lived with the Apostles, and who were appointed to the same offices by the same authority. What hope then could they have entertained of practising a successful deception?

The danger, too, was greater to the men who bore this testimony than to the witnesses of the resurrection; indeed, very little comparative peril was incurred by those who confined their teaching to this great and all-important

truth. St. Paul, when he cried, "Of the hope and resurrection of the dead I am called in question'," had immediately a party on his side, even among those who had crucified the Lord of life; and the apostate Julian himself would have heaped honours on the followers of Christ, had they been contented with preaching this doctrine only.

It is the exclusive nature of the Christian's creed, which has always exposed him to the hatred of the world. And upon the exclusive Christian priesthood, the fury of the persecutor has chiefly fallen.

In this instance, the wisdom of God has so ordered it, that the enemies of our faith bear conclusive testimony to one of its most important truths. It is the fashion to say, that exaggerated accounts have been given of the number of Christians who died for their faith in the earliest ages of Christianity. It has been declared by infidel historians<sup>7</sup>, as well as by secret enemies to our cause, that more Christians have perished by intestine feuds, than by external violence; that the wrath of Christians against each other, has been more deadly

<sup>7</sup> Acts xxiv. 21.

<sup>8</sup> Gibbon's "Decline and Fall of the Roman Empire," vol. ii. chap. 16.

than the rage of the heathen. Even were this so, it would only strengthen the humble believer in his faith; for he would remember his Saviour's prophecy, who said that He came not to bring peace on the earth, but a sword. The truth is, I believe, that infinitely the greatest number of Christians suffered first under heathen, and in later times under Mahometan persecution; but however this may be, the unconscious testimony which the above mentioned writers afford to the Divine institution of the Christian priesthood is equally important.

They tell us that the number of Christians who suffered in defence of their faith has been exaggerated; and what reason do they give for this opinion? they say that the persecution fell almost exclusively on the priesthood, on the bishops, and presbyters, and that the multitude of believers escaped with comparative impunity. If then we are inclined to believe that they were sincere who first bore testimony to the resurrection from the dead, because they knew that persecution would follow the profession of their faith, how much stronger is the presumption in favour of the sincerity of those who, according to the evidence of their enemies, bore

the brunt of that persecution ; and by asserting the Divine authority of their commissions, obtained only a fatal precedence in the noble army of martyrs.

The witnesses, therefore, for the Divine institution of the Christian priesthood are less liable to the suspicion of Christians than the Apostles themselves were to the suspicions of the heathen ; they had, also, less chance of practising a successful imposture than the first witnesses of the resurrection from the dead ; and their danger was greater even according to the testimony of their enemies. There is not in the annals of the primitive Church of Christ the slightest trace or tradition of a rival system of ecclesiastical polity. An exclusive Christian priesthood made known the Gospel of salvation to the uttermost parts of the earth, under the most bitter persecution of its rulers, until the Almighty made even their enemies to be at peace with them, and the Churches which they planted had kings for their nursing fathers and queens for their nursing mothers.

I know that those who argue historically against the Christian priesthood profess to intend no slight to the authority of St. Clement and St. Ignatius. They hold that all

that is contained in St. Clement is compatible with the non-episcopal condition of the Church ; and that St. Ignatius is interpolated or misinterpreted, or the defender of a recent, very defensible, but not necessary system. But, surely, those who assert these opinions are bound to support them by some historical facts ; they are not to throw the whole burden of proof on us, and insist on an unbroken chain of evidence from the beginning, with regard to that which has been always received as true through so many centuries ; and yet support their own novel conclusions by no sufficient testimony of any kind. Dr. Arnold himself allowed, that the episcopal system was carried out fully in the time of Cyprian<sup>9</sup> : now, Cyprian lived in the third century. I therefore adopt towards such reasoners the challenge of the Bishop of Llandaff ; and I demand of them the production of one scriptural proof, or one authority from the fathers during the first three hundred years, for self-constituted teachers,

<sup>9</sup> The letter from Cyprian to his brother Cornelius, from which I have taken the motto of this treatise, may be read with great advantage at the present day ; for its contents are equally conclusive against the modern gainsayer and the usurped authority of the Bishop of Rome.



or for the renunciation of episcopal rule and order.

I know that there are many who, without adopting the line of argument which I have already noticed, refuse to assert the exclusive character of the Christian priesthood. So many dissenting societies surround them on all sides, so great has been the success of the gainsayer in making proselytes, that they consider it uncharitable to deny to so numerous a multitude the privileges of Church membership; they therefore make a compromise with the disobedient, and betray the cause of Christ's Church, in like manner as the Son of Man Himself was betrayed with an outward show of Christian love.

But if there be any authority in the Church, no article of our Creed is more plainly taught in the holy Scriptures than the exclusive nature of that authority.

The God who punished the gainsaying of Core with instant destruction does not let us suppose, for a moment, that His purpose is changed on this point, or that He is now more tolerant of divisions in His Church than He was in the old time before us. The words of Christ and of His Apostles bear ample and exclusive testimony that, in this

respect, there is in the counsels of the Almighty neither variableness nor shadow of turning. Hear our Saviour's prayer for His Church. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that thou hast sent Me. And the glory which thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one<sup>1</sup>." Let us consider these words most seriously. Our Saviour offers this earnest prayer for unity, in order that the world may believe in Him; in other words, that infidelity may not prevail. He evidently knew that divisions in His Church would lead the world to deny that He had come in the flesh.

I desire my readers to bear in mind this prayer of our blessed Lord, for I shall show hereafter that the slightest departure from unity is the certain seed of unbelief, that this seed will spring up in its season, and bear its accursed fruit, however specious may have been the first pretence for planting it—how-

<sup>1</sup> St. John xvii. 20—23.

ever nearly they may have resembled angels of light in the world's opinion, who have been and are now employed in sowing these tares in the field of the Lord's inheritance.

Having made these remarks on our Saviour's petition, I proceed to consider His Apostle's earnest request to the Corinthians. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" And again, "Ye are carnal; for whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" St. Paul, you see, traces all divisions, from whatever cause they may arise, to the carnal mind, which is

<sup>1</sup> 1 Cor. i. 10—13.

<sup>2</sup> Ibid. iii. 4.

at enmity with God, not excepting the specious plea of being in a special manner the servants of Christ.

This assertion of the enmity which exists between God and those who cause divisions under the Christian dispensation, perfectly agrees with the first manifestation of God's wrath against the gainsayer, but is wholly irreconcilable with the loose notions which are inculcated on the subject of Christian union, by liberal and evangelical religionists in the present day; for nothing can be closer or more perfect than the unity which, after the example of the Son of God, his Apostle enjoins; he says, "By one Spirit are we all baptized into one body<sup>4</sup>." "Now ye are the body of Christ, and members in particular." Again, to the Ephesians: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all<sup>5</sup>." And to the Colossians: "The peace of God, to which also ye are called in one body<sup>6</sup>." He tells the Romans to "mark them which cause divi-

<sup>4</sup> 1 Cor. xii. 13.

<sup>5</sup> Ephes. iv. 4-6.

<sup>6</sup> Col. iii. 15,

sions, and avoid them';" and he gives us most useful warning when he tells us of the character which has always been at first assumed by the authors of such divisions, that "by good words and fair speeches they deceive the hearts of the simple<sup>7</sup>."

After receiving such instruction as this from our blessed Lord and His Apostles, how exactly does the warning of St. Clement apply to us! "If those who transgressed the command of God in the Jewish Church were punished by death, we, if we transgress it, having a better knowledge of God, are by so much exposed to the greater danger<sup>8</sup>." May we see this danger by the eye of faith, and avoid it by obeying even the least of his commandments!

Allowing any authority to exist in the Church of Christ, the texts which I have quoted from the Word of God place its exclusive character beyond the reach of controversy; I shall therefore conclude this second division of my subject by making one observation on the plea of Christian charity, which is generally the burthen of the good words and fair speeches which are

<sup>7</sup> Rom. xvi. 17.

<sup>8</sup> Ibid. xvi. 18.

<sup>9</sup> St. Clement's Ep. Cor. p. 45.

now used by the gainsayers to deceive the hearts of the simple.

This plea of Christian love is false both in principle and in practice : by the deceivers who adopt it, we are told that there is no need of Christians being joined in one visible body ; it is sufficient if they are invisibly united by partaking of the same spirit : this is false in principle, for we are distinctly told in the Word of God that Christians are united in one body as well as by one Spirit. But Christian love is the effect of the Holy Spirit of God ; and although we know that this Holy Spirit will be given to none who do not keep God's commandments, yet it would not be surprising if the enemy of mankind had joined schismatics together by an imposing semblance of this virtue. It is most instructive, therefore, to perceive that all unions between conflicting sects are effected by the influence of their common antipathies, and not by the principle of mutual affection : they hate the Roman, they hate the Anglican, they hate the Greek Church, and therefore combine to send home or foreign missionaries to sow the seeds of division in either or all of these communions. But with respect to themselves they cannot agree in a common

creed, nor join in a common prayer<sup>1</sup>, without compromising many of the highest and holiest doctrines which were taught by our Lord and His Apostles, and ever maintained in their primitive fulness and purity by the Holy Catholic Church.

I now proceed to make some remarks on the effects which the denial of an exclusive Christian priesthood is producing in our day; as it leads to neglect and irreverence in the worship of God, to contempt for His inspired Word, and, by a sure and rapid progress, to that triumph of Antichrist, the denial that Jesus Christ is come in the flesh.

First, as it leads to neglect and irreverence in the worship of God. Our churches derive their peculiar sanctity from their connexion with those appointed channels of grace, to whom Christ has said, "Lo, I am with you alway, even unto the end of the world<sup>2</sup>." To them they owe that principle of permanence, that pledge of the Saviour's presence, which

<sup>1</sup> At a late meeting of the Bible Society, a young and sanguine member expressed a hope that they might agree in beginning their proceedings with prayer; but a sage experienced official told him, that when he became better acquainted with the principles and spirit of that association, he would give up all such ideas.

<sup>2</sup> St. Matt. xxviii. 20.

inspires the reverence and animates the faith of religious men. But when the episcopate and priesthood, and with them, of course, the sacraments, are held in slight esteem, faith is torn from the anchor of that Apostolic system and Divinely-instituted teaching which enables it to realize through visible ordinances the unseen world, and to gain from Scripture its appointed nourishment. The effect is soon apparent in the behaviour of men. Even when they adhere to their Church, they do it not as if they realized a blessed privilege. When in the sanctuary of God itself, they seem unconscious of His presence, or of any voice sufficiently authoritative to command their obedience. To such men the wonderful endurance which the consecrating power of bishops has imparted to the oldest building in the Christian world conveys no meaning: there is no place to which they look with holy awe and pleasure as being more than another the house of God—the proper habitation of His Spirit—the abiding place of His truth—where the congregation may worship Him in both. The building, the minister, the services, are as any other house, or man, or human compositions. That sense of blended love, and fear, and duty, which



heavenly things alone inspire, is evidently far from their hearts. Their manner is irreverent : careless during the prayers, they are perhaps attentive during the sermon ; or they come at a time which shows how equally they disregard the public confession of their sins before God, and the absolution pronounced by the priest, both which things were considered by our reformers as necessary preparatives for pure and earnest worship. And when the flow of devotion is not entirely quenched, it is often rendered impure. The Spirit of grace flows in its full power only through the rites and ordinances of Christ's Church. They who desert these heavenly guides have no fixed principles ; they are ready to accept directions from any specious pretenders to religious knowledge. They are therefore open to every evil influence which may be shed on their faith by the world, the sectarian, or the infidel. They receive impressions at random, or as clever men set before them plausible or striking views.

And I cannot help here remarking on the singular self-delusion, and the strange perversion of words, with which people of this kind sometimes talk of deriving their religion solely from Scripture, and shaking off the

trammels of human authority ; for, by this language, all that they usually mean is, that they have separated themselves from the Catholic faith—the faith of so many ages, Churches, and martyrs—to throw themselves into a religious system, which their own private judgment never dreamt of extracting from Scripture, but has accepted complete from the hands of its modern founders.

There is something comical to the unconcerned spectator, but most melancholy and instructive to the humble Christian, in the self-complacency with which they wear the badge, repeat the watchword, submit to the yoke and narrow dicta of a party, and then, while they declare all Catholic Christendom to be in bondage, assume for themselves the most perfect state of Scriptural liberty. They are not original innovators in religion, but merely imitators of those who are. And it is curious to see people, who proudly assert the right of private judgment in opposition to the authority of the Christian priesthood, echoing with unconscious servility the shallow tenets of a popular preacher, or of him who writes the leading article in some religious periodical. And as the hay and stubble of human devices

are more acceptable to fallen man than the truth as it is in Christ, the advance in error is generally sure. For there is a law of moral progress, by which the negation succeeds to the perversion of truth, and the end of this lawless course is often complete infidelity.

In order to give a plain and striking instance of the connexion which exists in our day between rejecting the authority of the priesthood and profane handling of the Word of God, I shall state the opinions on these subjects of a man who is allowed by all, who are acquainted with his character, to be a very favourable specimen indeed of the leading spirits among the Evangelico-Lutheran-Protestants as they now exist in Germany and Switzerland.

Chevalier Bunsen thus writes: "If an angel from heaven should manifest to me, that by introducing or asserting, or favouring only the introduction of such an episcopacy (meaning an exclusive episcopacy, or one that is held to be essential), I could combat successfully the unbelief, Pantheism, Atheism of the day, I should not do it, so help me God. Amen."

Now let us see what respect for the Word

of God is retained by this uncompromising gainsayer of episcopal authority. He denies the Divine inspiration of all the historical parts of the Old Testament, which do not agree with his own theory ; and, among numberless instances of a like nature, he affirms that Isaac was not the son of Abraham, or Jacob of Isaac, although the Bible tells us, in the Old Testament, that these patriarchs were so related, and this historical fact is attested in the New Testament by a man "full of faith and of the Holy Ghost".

Thus, the characteristics of Satan are attributed to the God of truth, and He is accused of being a liar from the beginning, and the father of lies ; for, according to this infidel reasoning, the first records which God has given us of His faithful servants are untrue ; and a child of God, led by His Spirit, bears witness to the same falsehood in the hour of death (Acts vii. 8). No wonder that Chevalier Bunsen should not accept the testimony of the whole army of martyrs, for he rejects unscrupulously the testimony of the proto-martyr Stephen, which he gave, being full of the Holy Ghost, and only a few moments before he recommended his departing spirit

<sup>3</sup> Acts vi. 5.

to the care of that Saviour, whom he saw standing at the right hand of God.

How far such assertions as these are consistent with any shade of belief in Christ, it is useless to inquire; but all those who, on the pretence of taking the Scripture only for their guide, select those passages which suit their purpose, and pass lightly over the rest, with a total contempt for the teaching and authority of the primitive Church of Christ, would do well to consider, how slight is the partition between the unbridled licence of private judgment, and unbelief in the Word of God; in other words, how trifling the difference between their principles and those which are maintained by the ambassador of the king of Prussia.

I have not made this man an example of the connexion which naturally exists between irreverence for God's Church and for God's Word, because the favour of his sovereign greatly increases his power of doing evil. His diplomatic rank indeed secures to him easy access to the luxurious tables of our aristocracy, at which, without the slightest exercise of self-denial, his powers of conversation successfully disseminate his opinions. But there have been favourites of the King

of Prussia<sup>4</sup> far more talented than he is, and, I believe, still more irreverent. The greatest prince who ever sat on that throne, was the friend and protector of a man who spread his infidel principles on the continent with such success, that in some countries they obtained

<sup>4</sup> The present King of Prussia, under the influence of such advisers, has played for a long time with the religious and moral instruction of his people. Formerly he sanctioned the appointment of infidel professors in his Universities; he now finds by experience that the fear of God is intimately connected with obedience to the King, and he wishes to counteract, *to a certain extent*, the effect of such instruction. An evangelico-rationalistic teacher whom he has prosecuted, tells him that he was brought up a rationalist, at a rationalist University, and by rationalist instructors; and meets him at last by an argument very characteristic of the gainsayer in our own country; for he beseeches him not to prosecute a man who has had such a blessing vouchsafed to his ministry. When will those who really believe the Word of God open their eyes to this truth, that the innovator in religious matters is the destroyer—that as there is only one true God, so there is only one true faith? and that is the Catholic faith, the faith of the Apostles and their disciples, the faith of the primitive Church of Christ. In all other systems of belief, some point in the Gospel scheme is compromised, something essential to the preservation on earth of the faith as it is in Christ Jesus. The stealthy progress of infidelity in other countries, checked only, as in the case of Prussia, by motives of worldly policy, is very instructive to every servant of Christ in our own Church who is zealous for His honour. Chevalier Bunsen is said in Dr. Arnold's "Life" to have been the only man who perfectly agreed with him in his opinions. The legislature of Prussia is already unchristianized, according to the recorded opinions of Dr. Arnold, by the admission of the Jew to its highest offices.

a short-lived triumph over Christ and His Church.

Nor have I made an example of this man, because he has found friends and defenders among the priests of the Church of England, nor because he can number one of venerable rank among his proselytes. There were diletanti divines in the days of Hume and Gibbon who affected the friendship of these men, and thought it the part of a liberal and enlightened mind to put the best possible construction on their theories; nay, they went so far as to declare, that they should infinitely prefer the conversation of those accomplished unbelievers to that of St. Chrysostom and St. Athanasius, if they had their choice.

There is, therefore, nothing new under the sun, in this matter; nothing which, under similar circumstances, the history of the human heart might not lead us to expect.

Nor have I selected the above quoted passage from Chevalier Bunsen's work, because it contains the expression of a strong and unbending resolve for evil in the mind of him who wrote it. The phraseology seems to me to be rather that of a Parolles, than of a man who was prepared through life and death to defend the cause he had in hand.

But I have chosen this example of the connexion between irreverent and infidel principles for this reason only, because the author of the passage I have quoted is not only the representative of his sovereign at St. James's, but, in a certain sense, the representative of the German Reformation to the Church of England; because a man professing such a creed, has been admitted into intimate correspondence with the highest ecclesiastical authorities of our Church, and may almost be said to have nominated a bishop to the see of Jerusalem, in intimate communion, alas! with the Church of England. I expose the dangerous tendency of this man's principles also, because I know that the success of his efforts has deprived our pure and apostolic Church, in her utmost need, of some who were among the number of her devoted children.

But let us trace this evil to its source, and observe its progress in Germany at the present moment. Presumption is the latent cause of all this mischief. When ignorance is its companion, it cannot rise to the comprehension of any great principle, but it generally seizes on some narrow, superficial view of Christian doctrine, adhering to the same with blind and unreasoning obstinacy. It prefers depths



which can be easily sounded, to mysteries which call for the service of faith, purified by submission to the teaching of authority. It lives in the heat, excitement, and energy of parties; it is dead to the calm devotion and quiet holiness of life which the Church teaches her children. It will, therefore, generally run a sectarian course, in self-willed ignorance; and its constant tendency will be towards fanaticism.

On the other hand, presumption, when associated with information and mental power, has a tendency to apply the intellect as the only judge of God's revelation without the spiritual helps of faith and conscience. Its course then, will be one of irreverent inquiry, of doubts which can alone be satisfied by repudiating truth; and the end will be to have walked in the light of reason, and to believe in nothing.

What has been the fate of Christianity, when exposed in his own country, to the action of those enlightened principles, which Chevalier Bunsen advocates? How has that middle ground between faith and rationalism on which Luther hoped to establish it, withstood the assaults of his own principles? Could he or Calvin now return, in what state

would they find those edifices which they built with so much care and labour, and guarded with such fierce anathemas? They would find them, if not utterly destroyed, crumbling into ruins, beneath the influence of a power which has shown itself the fatal enemy of every form of positive belief in Germany, unless we except the faith of the Church of Rome—a power which, though often masked beneath the name of Protestantism, really consists in the unlimited assertion of private judgment, as a complete and permanent authority in matters of faith.

Men acting on this principle have first denied with contempt the divine authority of the priesthood, then, in their turn, the grace of the Sacraments, the Divinity of Christ, the inspiration and authority of Scripture; and finally, they have pronounced the whole Christian revelation to be historically false, though philosophically true. They have reared a fabric of infidelity more finished and compact in all its parts than the world has ever seen before. They have proclaimed Christ to be no longer God, but a mere man; His doctrine to be the pure philosophy which for ages had been ripening in the heart and intellect of the Jewish nation, developed into

practical existence by the teaching of a powerful interpreter. His Godhead, His miracles, His atonement for sin, His resurrection from the dead, His whole message of salvation, are but the gross and fabulous vehicles which embodied popular ideas, the wishes and feelings of mankind created into fact by the mythical spirit of the age.

As a beautiful system of ethical and spiritual thought, Christianity may still be a prosperous candidate for human approbation; but those awful doctrines on which we have fondly rested our eternal hopes—Christ's Divine nature, and the revealed immortality of our own—must be given up as an idle tale. This, at least, is the sacrifice to which we are invited by the priests of reason, who, having dethroned the priests of God, have fairly carried out the principle of private judgment in matters of faith; writers of deep research and consummate talent, men universally caressed by those Protestant communities abroad, who have entered on the same path, and are proceeding blindly to the same conclusions.

It is strange to say, that such writers do not unfrequently exhibit a personal appreciation of all that is great and wonderful in the Catholic faith; that their works contain the most

heartly confessions of the noble service that faith has rendered to the world. Divided, however, as they are in other respects by the most glaring discrepancies, they agree in constantly denying with inveterate determination that Christ has come in the flesh.

Thus, in the completed impiety of a lawless principle, pushed to its last extreme of wickedness, we see the naked and perfect form of Antichrist foretold in the word of God. I wish that sincere men of evangelical principles in this country would seriously examine this great phenomenon, and carefully consider whether between the Catholic faith which they so lightly esteem, and this consummation of evil, there are any tenable positions for men who think and reason accurately.

To the true Catholic it is instructive to observe how this anti-Christian theory has taken root and flourished in Germany; how it has found there a soil prepared for its reception, and accommodated to its growth by previous culture. The Christian philosopher who looks to the word of God alone for an explanation of such events, would have expected that in a country which had repudiated all belief in the divine authority of

Christ's messengers, His own Divinity would have been soon called in question; and he will easily perceive in what manner the way has been made plain by the gainsayer for this assault on Christianity itself.

It may not be amiss to enter a little more deeply on this subject; for its importance cannot be over-stated.

The Christian religion rests on this fact as its foundation, that He suffered death for man, who was the Son of God, and at the same time equal with the Father, who was one with the Father, very God of very God, both Lord and Christ<sup>1</sup>. Without a firm belief in this fact, no man has a reasonable ground for loving God with all his heart, and with all his soul, and with all his strength; for without a firm faith in this revelation, he cannot know that he is under the government of a God of infinite mercy.

The existence of evil is to our unenlightened reason totally incompatible with

<sup>1</sup> It is on this account that I consider the doctrine which is taught in a sermon, published by the Archbishop of Dublin, entitled, "Name of Emmanuel," extremely dangerous; for it appears to me, that a natural development of the principles contained in that sermon is a denial that He who was by Himself God and Lord died for us; and thus the only proof of God's love is taken away, on which the Christian can securely rest his hope.

the existence of an Almighty and all-merciful Disposer of all things.

It is not satisfactory to say that evil is the effect of sin ; the question returns, why did a God of infinite power and mercy suffer sin to enter a world of His creation, and to spoil the works of His own hands ? Nor is it satisfactory to assert the preponderance of good over evil in the economy of the world, the tendency of all things to conduce rather to the happiness than to the misery of created beings ; for the heaving of one sigh, or the falling of one tear, is sufficient to overthrow at once our belief in the existence of an all-powerful and all-merciful Disposer of all things.

The Christian revelation alone enables us to look up to our God as to a God of infinite mercy, by revealing to us this fact, that He hath suffered the agony of death for us<sup>6</sup> : greater love than this hath no man, that he will lay down his life for his friend ; and this God hath done for us. The humblest and most illiterate Christian is armed by this truth against all the arguments of the unbeliever : to all the instances he can bring of the prevalence of evil, in the pains of the diseased body, and the anguish of the wounded

<sup>6</sup> Vide 1 St. John iii. 16.

soul, he has one answer to give; I believe in the existence of a God of infinite mercy as well as power, because He hath died for me and risen again. Why I am placed in circumstances which render such a proof of His love essential to my perfect belief in it, is a mystery which now indeed I cannot solve. It is enough for me to know, that one more great or convincing in its nature could not have been offered to me in this my mortal state. I will therefore live a life of faith in Him, and wait for an explanation of all that I cannot comprehend in His government, till this mortal shall have put on immortality, till I shall know even as I am known.

Now, let it be borne in mind, that the whole structure of the Christian faith rests on this one fact, that the omnipotent Son of God died for us. Had God sacrificed for us the highest in the order of created beings, it would have been no more a proof of His infinite mercy than the sacrifice of a lamb, or of a being in the lowest scale of His creation. Had He, endued with superior power, sacrificed His only Son, it would have proved nothing as to His infinite love for us; it might have been the act of a capricious and tyrannical Father, rather than of an

all-merciful Creator : far from enabling us to rest with childlike security under His protection, we should have had grounds in such a sacrifice rather for anxiety than for confidence. But when we know that He who is omnipotent hath taken on Himself our nature, and hath suffered death for us ; and that the same Being is now at the right hand of God, pleading our cause, and preparing abodes for them that love Him, a life of faith in such a Redeemer is a reasonable service : it is hardened pride, it is madness alone which can prompt us not to love Him in return who hath loved us, and given Himself for us.

Now it is remarkable, that the first heretics aimed all their weapons at this vital part of the Christian faith. This great truth was assailed from the first by sectarians of various denominations. If we examine into the nature of the first heresies, we shall find that they almost universally denied either the perfection of the human or divine nature of the Son of God. The Gnostics, the Cerinthians, the Ebionites, the followers of Marcion, of Arius, these, as well as the leaders of other sects, directed their assaults in various forms against this one truth, that the Messiah was perfect God and perfect



man. The Catholic Church, on the other hand, was immoveable on this point, for she knew that on it rested our only assurance of God's mercy and loving-kindness; that without a firm conviction of this truth, we cannot serve God, without fear, in holiness and righteousness.

Men of the most humble minds, most patient under shame and dishonour, as it affected themselves, would not suffer a word to be spoken against the glory of their Redeemer without expressing the indignant feelings of their heart in the strongest and most uncompromising language. On such occasions they always remembered the commands of Christ's Apostles, to avoid those who caused divisions, to reject the heretic; and they obeyed the command with the zeal of men who had not learned to do the will of God deceitfully. Polycarp, when he met Marcion, (who separated the divine and human nature of the Redeemer,) and was asked to own him, answered, "I own thee to be the first-born of Satan."

Such was the spirit of the first martyrs and confessors; with this zeal did they defend the faith which was delivered to them to keep. To preserve this faith, the Catholic

Church called together her first councils; till at length she embodied the sum of this doctrine in the Athanasian Creed, a work which has been termed an encroachment on our Christian liberty, whereas it is in reality an impregnable fortress to protect the charter of our Christian freedom.

Now it is a remarkable fact, that to contend for this Creed in its integrity, and with earnestness suited to its paramount importance, is totally unknown to the evangelical party in our Church, and that the Creed itself is not retained by a single dissenting society throughout the world. Thus is a work either levelled to the ground or neglected, which was raised by the primitive Church as an impregnable bulwark against the progress of Antichrist.

Instead of asserting the perfection of the divine and human nature in the Son of Man, the evangelicals declare, that holding their doctrine of justification by faith alone, is the mark of a true Church of Christ.

Now it seems, at first sight, most strange that men who profess to attribute all to faith in Christ, should exhibit none of that zeal for His honour which was the master feeling in the hearts of the first Christians; that

they should associate on the most intimate terms, and for religious purposes, with men who, they know, acknowledge not the Saviour as Lord and Christ; that they should have no zeal whatever for the one faith, the one Baptism; that they should inculcate no obedience to the Apostle's command which he has given them, to "speak the same thing," to "avoid those who cause divisions;" that they should think little of the unity of the Church, though it is the subject of our Saviour's prayer that it might be united in one body, and be one even as He and the Father are one. It seems strange, I say, that they should differ so widely from the first Christians on these points, should partake in none of the feelings for the glory and honour of the Saviour which influenced their conduct, and yet should contend for holding the doctrine of justification by faith in Him, as the only mark of a false or true Church.

Surely this entire change of sentiment cannot be right; if the Holy Spirit directed the companions of the Apostles into all truth, those cannot be right who have no sympathy with their hopes and fears: however specious the pretext for such a change, some deceit

must be concealed under it. The Holy Spirit of God is the same yesterday, to-day, and for ever ; and His teaching is the same.

On the other hand, we might expect that the watchwords of division would be the same in their nature, both under the old and the new covenant ; that, as our human nature is the same, the same temptations would be used by the evil one to divide the Church of Christ, as he used to cause divisions in the congregation of Israel ; and, if we search a little more deeply into the perverted view of the doctrine of justification by faith held by the evangelical party in our day, we shall find that in principle as in practice, it corresponds exactly with the motives for division which actuated the councils of Korah, Dathan, and Abiram.

In defence of the true doctrine of justification by faith<sup>7</sup> on which all our hopes as Christians depend, the Catholic Church adopted this line of conduct. It well knew, that if the great truth was once received into the heart, that the Son of God, equal to the Father, had left the throne of His glory, had become man, and had suffered

<sup>7</sup> Vide Note III.

the punishment of our sins on the Cross, no one who really believed this could hope to be justified by any other meritorious cause but the sufferings and death of the Son of God.

The Apostles argued with the Jews against trusting to the ordinances of the law which had been fulfilled in Christ; but on their Christian converts they endeavoured to impress this truth, that the Almighty Son of God had died for them, and therefore they were to serve Him in thought, word, and deed, with their body and with their spirit, which He had bought at the price of His blood; that the principle on which they should perform their duty to God and to their neighbour, should be love for Him, rendered by the death which He endured for their sakes all-powerful in their hearts; that so they might be found at the last day faithful servants doing His will, and might obtain the reward purchased by the Son of God, and given to those who thus await His coming.

The creed of the primitive Church enforced the performance of all our social duties with the utmost strictness, as unto God, because the Christian life took its origin from the waters of baptism, and depended upon the

observance of the covenant made therein<sup>8</sup>. Now how do the evangelical party enforce their doctrine of justification? They reject with scorn the notion of a covenant<sup>9</sup>. "Come to Christ as you are." This is the burthen of their teaching. Think nothing of sorrow for sin or of repentance, much less of charitable deeds, or of any thing that can be comprehended under the title of good works. To think of them as conditions of acceptance is to renounce Christ. "Come to Him just as you are," and if you be a child of His, He will receive you, and you are safe.

To select passages from the sermons and other works of eminent evangelical divines, in which such doctrines are virtually taught, would be an easy task; but it would involve me in endless controversies, and lead to no good practical result. I shall content myself, therefore, with citing one or two examples, and then with appealing to the general notoriety of the fact<sup>10</sup>, that such instruction is characteristic of

<sup>8</sup> Vide Bingham's *Antiquities*, chap. i. sec. 2.

<sup>9</sup> Vide the Works of Howell and Bickersteth, and of every other modern evangelical writer of any mark or likelihood.

<sup>10</sup> Though the progress of gainsaying principles towards fanaticism and infidelity is also equally notorious, yet I know that I may be accused of not adducing sufficient proofs in support of my assertions. I have, therefore, made a copious extract in my

the party, and that the words which I have used fairly represent the nature of their teaching; guarding myself at the same time from any just imputation of unfairness, by stating that the strongest expressions that I have used are transcribed from tracts circulated by that party, and for the doctrine contained in which they are responsible both to God and man.

One of the examples of this teaching which I shall adduce, is taken from the works of Mr. Bickersteth, who is justly considered one of the most pious, well informed, and influential members of the party. In a work of his entitled "The Progress of Popery," which has been, and is now, very widely circulated, he affirms, amongst many other Antinomian

notes from the Bishop of Oxford's "History of the American Church." In those extracts we may trace the gainsaying of Core, from its effects on the ignorant to its influence on the comparatively educated and enlightened; from the revivals which are held in the yet unreclaimed forests, to the Socinian meeting-houses in Boston and Massachusetts, in which conventicles the descendants of the ancient Puritans still revile the priesthood as Antichrist, while they themselves are assembled together on no other principle than that of denying that Jesus Christ is come in the flesh. Why should the pious members of the Religious Tract and other gainsaying societies think that the same principles will not continue to produce the same effects? Is not he who will not be warned by such examples proof against any other method of instruction? Vide Note I.

opinions, that by saying those who repent and believe will be saved, we are shutting out Christ, and preaching the doctrine of salvation by works; he accuses also the venerable Bishop Wilson of self-righteousness, and declares that shutting out Christ, he made faith a virtue by which we are pardoned. In all that I have said in this treatise, I have imputed to the party no opinions more extravagant than these<sup>1</sup>.

<sup>1</sup> I make these allusions to the writings of Mr. Bickersteth, because many years ago I questioned the soundness of his teaching, in a pamphlet published at that time, to which an answer was advertised, but has never yet appeared. Mr. Bickersteth may now, perhaps, see in the recent defections to Rome, the fulfilment of his predictions in his work on "The Progress of Popery;" but I would ask him one question. I have been told by an excellent and laborious evangelical clergyman, that in his parish, which is by no means a populous one, he has lost more of his flock within the last ten years from the efforts of Antinomian dissent, than the whole number of those who, during that time, have left our Church for that of Rome. There is strong presumptive evidence that, in this instance, the evangelical converts apostatized to the worst superstition; for one of the most powerful preachers of the doctrine of distinguishing grace who effected these conversions, having made seven converts on the Sunday, expired on the Tuesday following in a fit of inebriety. Does Mr. Bickersteth attribute the numberless defections of this kind, which have taken place during the same period and under similar circumstances, to the falsehood of evangelical teaching? If so, he may consistently charge our defections to Rome to the falsehood of Church principles.



Now nothing is plainer than that such a method of teaching, is not calculated in the least to confer honour on the Saviour, or to magnify the benefit of faith in Him. For the faithful servant of Christ is known by his obeying the commands of God with his whole heart; and he who believes that the Son of God equal to the Father hath died, that he may be saved by Him, can attribute no meritorious influence to his own obedience.

The above-mentioned teaching, therefore, has nothing to do with giving glory to God: considered in that point of view, it has no meaning, though used in this sense to deceive the hearts of the simple. Its real intention is this,—to throw dishonour on God's priesthood, and on God's appointed means of grace; and thus considered it is very significant indeed. It tells us that the only question to be decided by Christians is this, whether they are or are not justified by faith. And by persons who are so justified, it follows that reverence may be paid or not, at their will, to those who are placed over them;—that such may consult their own feelings, or be directed by circumstances, as to their attendance at the church or on its Sacraments; and that to those who are not thus

justified, such services must be wholly unimportant.

Thus, as the pretence of worshipping God was used by the first gainsayers to destroy the needful reverence for His ordinances, so, in these latter days, the pretext of paying exclusive honour to His Son, is assumed for the very same purpose.

To the humble believer, all that he sees of this nature conveys but one lesson : it convinces him that the word of God is true ; and that not one jot or tittle of it shall fail till all be fulfilled. He knows that the heart of man murmured at first against that holy institution, which was best adapted to keep our stubborn and perverse generations in His fear and love. Now that the fear of temporal punishment is removed from those who rebel against it, he naturally expects to see the same principle in its fullest force, and acting with all the appliances and means of the present age for the same object.

I have already placed before my readers the legitimate carrying out of the gainsaying or evangelical principle in Germany, where it has ended in the denial of the divine inspiration of the Holy Scriptures, and in the rejection of that great truth, that the Son of God has come in the flesh. In England, at

present the same principles are advancing to the same end, but slowly and insidiously; for the Catholic Church is still too firmly rooted in this country to be overthrown by infidel violence. The gainsayer, therefore, adopts his original mask, and under the pretext of defending the sacred cause of religious freedom, of freedom to worship God, he makes ready the way for the final triumph of Antichrist.

This cause is furthered in our country by means of unauthorized societies, who send out missionaries in Christ's name, and use the power and influence of the English nation, at once to convert the heathen to their own opinions, and to prevent their entrance into the fold of Christ's Church<sup>2</sup>. I have read

<sup>2</sup> The following is at present a very successful device of the gainsayer, namely, to weaken the Church of England by divisions, to prevent others from lending her their exclusive and cordial co-operation, and, having thus crippled her resources, to accuse her of inefficiency, and to declare that it is needful to adopt other means to promote the great end of moral and religious instruction. Among the members of the Church of England who act after this manner, Lord Ashley is the most distinguished—the Sir Harry Vane of the present hour. Now if the noble Lord be really an attached member of our Church, he will excuse me for giving him “the stern warning” that

“There are two ways to aid her ark—  
As patrons and as sons \* :”

\* Vide *Lyra Apostolica*. Uzzah and Obed-edom.

numberless accounts of the success which is said to have attended the missions of dissenters to preach the Gospel, in which accounts the converted are represented as leaving their idols, and addressing the Saviour in the most familiar terms of affection and love. In perusing such records, these thoughts invariably force themselves on my mind : that it is only taking His name in vain to name the name of Christ, without departing from iniquity ; and that sectarian missionaries separate the one from the other, as much as in them lieth, by causing divisions in the Church of Christ, and inculcating contempt for the priesthood : for they render the establishment of Church discipline almost impossible, by which, in the case of notorious offenders at least, sin might be visited with shame and penance.

The cause of infidelity is furthered also by so called religious societies, who circulate thousands of tracts throughout the country, abounding in tales of false conversions ; in histories of men who came to Christ as they were, without any respect or regard to His priesthood or His ordinances. I call them false conversions, not only because they are

the former is self-pleasing, and abounding in worldly and popular attractions ; the latter is the severer path of duty and self-denial.

for the most part fictitious, but because true scriptural conversion and its effects are studiously kept out of view in all such publications, namely, the one heart and the new spirit which are to make the converted to keep God's holy ordinances and to do them. (Ezek. xi.)

Tales, too, which have been very popular in Germany, are now translated into English, and read with avidity. They are very similar to the best and most finished productions of the Religious Tract Society. They are written only in a higher tone, and with more ability. They abound in expressions of the same religious feeling and sentiment. The most interesting characters in these tales speak of their progress in true religion in scriptural language, offer earnest prayers in the same phraseology as the converts in the religious tracts; and appear, like them, to be in intimate communion with God, without any reference to His appointed means of grace. They let us know by insinuations only, their own misgivings as to the Divine nature of their Redeemer; whilst they prove by their patience and humility, that others who defend such a dogma with earnestness are less Christian and less charitable than themselves.

Thus the gainsayer almost imperceptibly

assumes at last the perfect form of Antichrist. First, under the pretence of relying on faith, and on faith only, he sets aside the honour due to God's appointed ministers: he then confesses that he doubts the divinity of Him in whom he believes, and endeavours to defend his sinful apostasy by a profession of universal benevolence.

Such is the progressive system of infidel instruction carried on by religious tracts, and promoted by men who despise the Christian priesthood, but profess in common no other principle of union. These are the really dangerous tractarian principles which are poisoning by degrees the minds of the rising generation. By these, conveyed through the medium of more elaborate publications, our seats of learning are, at this moment, deeply infected. But as they are doing the work of him whose kingdom is of this world, no popular cry is raised, nor is there any pressure from without, which demands the interference of the constituted authorities.

Oh, it was not only to defend the honour of His servants that the Lord overwhelmed the gainsayers at first with a swift destruction; it was because He foresaw, that if permitted to go on in their hypocrisy, they

would soon make the Holy One of Israel to cease from before them. It was not to support the authority of His Apostles alone that Jesus Christ uttered these words, "He that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me." Nor was it on this account only that He proved Himself to be the same unchangeable God under the New Testament as under the Old, by denouncing eternal punishment of the most awful description against such offenders. For He well knew that the end of such contempt would be a denial that He had come in the flesh. And the preparation for that denial is going on in our country; and is forwarded in various ways, by that party in our Church which is opposed to the Divine authority of the Christian priesthood.

I will mention one most important point in their system of doctrine which tends to diminish our reverence and holy fear when we consider the Redeemer in all the awful relations which He bears towards us.

The expectation of His coming to be our Judge; of His opening the books and judging us out of the things written in the books according to our works, is declared to be founded on a mistaken view of Scripture.

It is openly asserted in the solemn assemblies of our clergy, that the secrets of all hearts are not to be disclosed at the day of judgment; that every one is not to give an account of the deeds done in the body, whether they be good or evil; that every man is not to be rewarded according to his works; that we must not "all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). And such doctrine is not without its practical effect: it injures the character, and at the same time has a pernicious influence on the heart of the believer. When the first disciples of our Lord lived in momentary expectation of His coming, and of giving to Him a strict account of their words and actions, the humbling doctrine of the cross was most hateful to worldly men; but, at the same time, the character of Christian teachers commanded their respect and confidence. Under the present system of evangelical or fatalist instruction, this state of things is exactly reversed. I appeal to the general feeling of the country on this subject, when I assert that it is expressed in these words: "We like the doctrine well enough,



but we cannot trust the men<sup>3</sup>." And is not this change in the feelings of mankind the natural consequence which we should expect from such a perversion of the Christian faith?

For when offences are considered not to be great or small in proportion to the injury inflicted on the individual or on society, but with reference only to the converted or unconverted state of the offender—nay, more; when the sin is not esteemed to be greater in proportion to the light received, but venial in the elect, and damning only to the unconverted,—what common ground<sup>4</sup> is there between those who hold such opinions and the man who believes in a God of justice? How certainly must the moral sense be weakened when it comes into conflict with such principles as these!

I know well the grounds on which this profane teaching is defended by Mr. Mac Neile, by Mr. Bickersteth, and the whole evangelical press. Of the texts which they cite in its

<sup>3</sup> The justice of this remark is evidenced also by the popular favour which is generally bestowed on evangelical periodicals: whereas the editors of those publications are notorious for a total want of candour and fairness towards their adversaries; and in some instances also are proverbial for a neglect of that strict adherence to the truth, which is a never-failing characteristic of a Christian writer.

<sup>4</sup> Vide Note IV. on Meetings in Rural Deaneries.

defence, the strongest are these : “ I will have compassion on whom I will have compassion : ” again, “ Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.” In these texts, and others of a like nature, we hear the indignant but merciful expostulation of the Almighty with those creatures who, formed from the dust and defiled by sin, dare to murmur against the inequality of His gifts in this world, and the apparently anomalous nature of His dispensations. He says that it is enough for them to know that He thus acts ; that they are not to ask Him the reason why He does so ; that they cannot fathom the depths of His decrees ; that they are to lead a life of faith, looking to and preparing for the coming of their Lord. He speaks to them in these words : “ Shall not the Judge of all the earth do right ? ” He refers them to the day of judgment, when His just dealing shall be made manifest, when every man shall be judged, shall be rewarded, or shall be punished according to his works, by a God who knoweth the secrets of the hearts, by a God who hath a feeling for our infirmities, because He was tempted in every thing like as we are : and also by a God who hath died for all ; thus giving to all the

greatest proof they could receive of His infinite mercy and loving-kindness. Still the reward of heaven will be wholly of grace, not of works, lest any man should boast; for "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." It will be a free gift, purchased by Christ, and given to His faithful servants; the purest saint that ever lived will not appear before God clothed in his own righteousness, but in a robe cleansed from every defilement by the blood of the Lamb. The righteous shall be rewarded, not *for* their works, but *according to* their works. This has been the doctrine of the Gospel of the Lord Jesus Christ from the beginning: whereas that of distinguishing grace is a recent tradition of men. The one clearly enforces, the other virtually denies, our moral responsibility; the one vindicates, the other destroys, God's attributes of justice and of mercy.

It has a pernicious influence on the heart also of the believer; and I will mention two of its most fatal effects.

The first, is the loss of that deep sense of humiliation on account of his past sin, which must ever abide in the heart of him who believes, that for every deed done in the body, he must give an account at the judgment-

seat of Christ; a feeling of shame and humility which will increase as the believer increases in holiness, and effectually check the first advances of spiritual pride in the awakened soul<sup>4</sup>.

Secondly, the loss of charity, or rather of comparative humility, the exercise of which virtue St. Paul enforces by the certainty of a future judgment, when he thus writes (Rom. xiv. 10), "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ."

But the words of Christ, and the instruction enforced from those words by His inspired Apostles, go for nothing when they are found to contradict a popular system of belief.

This is but another instance of the presumptuous exercise of private judgment which I have before noticed.

<sup>4</sup> Dr. Arnold, although generally advocating a more practical system of Christianity, agreed with the evangelical in depreciating the benefit to be derived from shame and sorrow abiding in the converted soul on account of its past offences; but such an opinion appears to me to be opposed to the doctrine of our Church, and to that of the word of God: for in the Communion Service we confess that the remembrance of our past misdoings is grievous unto us, and the burthen of them is intolerable; and in Jerem. xxxi. 19, and Ezek. xvi. 63, the same humble feeling is most strongly represented as characteristic of the converted soul.

The conduct of St. Paul is irreconcilable with the false system of evangelical teaching, and the inspired Apostle is accused of sinful temporizing. The plain account which our Saviour gives of the day of judgment is likewise wholly irreconcilable with the popular doctrine of justification by faith only. It is therefore rejected with equal recklessness, and it is maintained, that at the last day the unconverted only will be judged according to their works. Thus is an indulgence announced to his proselytes by the evangelical deceiver, an hundred-fold more plenary in its nature, than was ever granted to any one by the worst of popes in the plenitude of his power.

These things are done frequently, and are done openly; and in order that the system of false teaching may be complete in all its parts, the assertion of St. James is deprived of its true meaning. It is declared, that justification by works is justification only in the sight of men; whereas it is connected by that holy Apostle with salvation <sup>6</sup>.

These opinions are gaining ground in our Church. They are not only not reprobated, but approved by our authorities, although

<sup>6</sup> Vide Note III.

their Antinomian tendency is most evident<sup>1</sup>; they are steadily advancing, and control at present the teaching of a society most dear to every one of us from its parentage and education. For it was instituted and fostered by holy and devoted men as a treasury of Christian doctrine equally removed from popery and puritanism, and characteristic of the English Church. Into that society the puritan has crept, and exercises at this moment almost a dictatorial power; and as he never yields the slightest advantage which he has obtained, but, advancing in error, pursues with unwearied zeal and pertinacity a successful system of encroachment, I believe his eventual success in the society to which I allude is at this moment, humanly speaking, secure. Still, in the hope that God will yet support the cause of truth, I will call the attention of my readers for a few moments to this most important subject.

I well remember the smile of incredulity with which, some few years since, an attached member of the Church of England received an intimation that the Christian Knowledge Society might be tainted during his own life-

<sup>1</sup> Vide extract from Burnet's History of the Reformation, Note V.

time with the leaven of Calvinism : yet now it is well known that many such persons consider it a prudent measure that tracts of a moderate Calvinistic caste should be admitted into that Society ; whilst at the same time they are fully aware of the inroads which that heresy is making on the Catholic faith of our Church. Their argument is now, not that the danger is fictitious, but that the party whom they dread is too strong to be resisted with success.

A moderate profession of Calvinistic principles is requisite at the present moment for preferment under the Simeon Trust ; it is a recommendation to any employment under the Church Missionary, the Pastoral Aid, the Scripture Readers', and many other religious societies ; and no one who is acquainted with the encroaching nature of the Genevan superstition, will doubt that a moderate infusion of its principles may in time be considered indispensable to the admission of any work on the list of the Christian Knowledge Society. Many good persons may now say, that if this should be so, it will be no great evil when it comes. But as the teaching of modern Calvinists, if carried out to its legitimate conclusion, does away with the foundation of our

Christian faith and practice, by destroying the sense of moral responsibility, I profess myself totally incapable of distinguishing between the growth of such principles and the progress of practical infidelity.

I have no doubt that, at the present moment, should any one assert the probability of Antinomian principles being introduced into the Christian Knowledge Society, such an assertion would excite the most decided expressions of incredulity from the great majority of secure and listless churchmen. But let us be on our guard, before it be too late, against this most pernicious error, for it always follows close in the wake of that heresy whose force is now deemed by many too strong to be resisted.

A tract on justification by faith has been admitted on the list of the Society for Promoting Christian Knowledge, which was written by a man who is in the highest station, and who is deservedly looked up to by the evangelical party as the strength and pillar of their cause in the Church of England. This tract is not remarkable for the talent or power of the composition; it leaves the reader pretty much in the dark as to the real intention of the writer; this only is clearly seen, that all



points connected with the subject on which it treats are omitted which would necessarily involve the avowal of any doctrine characteristic of the Church of England.

But the same hand that wrote this tract signed also a petition to the government that a convicted and deliberate parricide might be pardoned<sup>s</sup>, and that she might be sent to the colonies to instruct the young in

<sup>s</sup> The mention of capital punishments tempts me to make an observation on them which may justly be considered irrelevant to the matter of this treatise. Some persons are employed in getting up petitions against them, on the ground that they are opposed to Christian principles; that God allowed them to take place under the Old but not under the New covenant. This opinion is adopted in opposition to the authority of the Primitive Church, and on the vain supposition that God is not the same in His councils, yesterday, to-day, and for ever. But in order to reconcile this new opinion with the Word of God in the New Testament, it is necessary that a slight alteration should be made in the reading of the fourth verse of the thirteenth chapter of St. Paul's Epistle to the Romans. It should be read thus: If thou do that which is evil, be *not* afraid, for he beareth the sword in vain, for he is *not* the minister of God, a revenger to execute wrath upon him that doeth evil. But while the text is not thus rendered in our authorized version, I cannot but express my surprise that any should join in such petitions who profess to take the Bible, and the Bible only, as their guide.

These observations are not meant to apply to the now happily diminished use of capital punishments, or to their being only employed in combination with the most scrupulous mercy, but to the total abandonment of a principle which has received the sanction of more than human wisdom.

the paths of religion and virtue ; this woman having been a teacher in a dissenting school, and always considered by her community a converted person. Is not this a fearful carrying out of the Antinomian principle ?

“ If such things be done in the green tree, what shall be done in the dry ? ” If men of talent and education, if men who have a reputation for prudence and sobriety are induced to put their hands to such documents as these, and their notions of justification by faith are considered worthy of being classed among the standard works of our divines, and of being sent forth under the sanction of our best and most esteemed living authorities, what are we to expect from the ignorant and unscrupulous, from the young, the violent, the enthusiastic members of the same party ? What but an infinite repetition of similar and, if it be possible, more aggravated insults upon religion and morality ?

Already numberless children are instructed by evangelical teachers to scoff at the notion of being admitted into Christ's Church by Holy Baptism, and of being *therefore* bound by their covenant vows to renounce the world, the flesh, and the devil, to keep God's holy will and commandments, and to walk in the

same all the days of their life. They are sedulously instructed, that to seek the favour of God by doing their duty to Him and to their neighbour, is to seek salvation by works, in direct contradiction to the advice of the Apostle, who tells us, "by patient continuance in well doing, to seek for glory, honour, and immortality".

On the other hand, the child, when he has just learnt to discern his right hand from his left, is told to consult his own feelings, and to determine whether he be, or be not, in a justified state; a state from which he shall not ultimately fall, notwithstanding any indulgence into which he may be drawn; any intemperance or immorality into which he may be seduced by the unbridled passions of his youth. At the same time, instead of being instructed in the Church Catechism, he is amused with capping Scripture verses, with Bible riddles and New Testament puzzles, and is taught to offer extemporaneous prayers to his Redeemer as His favoured child in the most familiar terms, as if all expressions of reverence and holy fear were rendered useless

\* This doctrine is taught by Mr. Bickersteth, in his work entitled, "The Progress of Popery," as well as in an infinite number of similar publications.

in virtue of that intimate and indissoluble connexion. Are not these children prepared by such familiarity to reject altogether the fear of God, and to treat their Saviour with contempt in their riper years? And is it not probable that they will teach their children the same lesson which has been taught at Geneva, under the same system of instruction, namely, to pay to the infidel that heartfelt honour which they deny to the Son of God <sup>10</sup>?

Let not any attached member of the Church of England be ashamed, under such circumstances, of owning a deep sympathy with the feelings of the Catalan loyalist, who, foreseeing the probable triumph of infidel principles in his own country, thus apostrophized the destinies of some little children whom he saw playing in the road: "We are well acquainted with the law of the old time, and the law of God; but these little ones—what law will they know?—and his voice faltered with emotion <sup>1</sup>."

It is a common complaint of evangelicals that their doctrines have not the same effect as they had in former times; and they attribute

<sup>10</sup> I allude to a procession of two thousand children which took place last year at Geneva, to deck the tomb of Rousseau with garlands.

<sup>1</sup> "Portugal and Gallicia," vol. i. p. 304.

this to their not being preached in their primitive integrity. But such teaching is not the daily bread of the soul, is not that support which is needful to the healthful exercise of its faculties, to its vigour, or to its life; for then it would be ever the same in its quality and its effect. But it acts in the same manner on the public mind as narcotics and stimulants do on the human body: the strength of the dose must be continually increased; and a persevering attempt to produce the same effect will terminate in madness, in total insensibility, or in death.

I might go on to notice a system of religious education, which, if it be not checked by the proper authorities<sup>1</sup>, is about to be or-

<sup>1</sup> I have no doubt that any sectarian tendency in our clergy might be effectually checked, if our bishops acted with firmness and unanimity. When the present Bishop of St. Asaph, with his accustomed straightforwardness and honesty, impugned the conduct of John Baxter, of Kidderminster, for confining his ministrations in that city, in a great degree, to those of his own party, some persons in this diocese seriously mooted the point, whether we might not be justified in confining our ministrations in a great measure to those whom we might consider converted persons. The Bishop of Winchester most seasonably put an end to all such doubtful disputations, by a manly and able statement of his own judgment upon the subject; and rescued the Church in this diocese, I fully believe, from the irreparable evil which might have arisen in some instances, from the practical carrying out of a very mischievous sectarian principle. Oh that he and all his

ganized at Cheltenham in direct opposition to the teaching of our Church ; but the investigation of this subject would exceed the limits which I have proposed for the present work, and has been rendered useless by the able statements of a cotemporary writer.

I shall therefore confine my remaining observations to the following subjects. I shall first defend the Catholic Church from the charge of exclusiveness which is frequently brought against it ; and compare its teaching in this respect with that of the gainsaying, antagonistic system which is popular in the present day. I shall then make some remarks on the constitution of other associations for religious purposes ; and I shall endeavour to show that in principle they are opposed to the love, and in practice to the law of Christ. And having proved that the old paths are the paths of our reformers, I shall conclude with a few remarks on the present progress and prospects of Church principles.

brethren would, before it be too late, express as decided an opinion with regard to the inward and spiritual grace which we receive in Holy Baptism ! Would that, in this instance, they would follow the firm yet temperate example of the venerable Bishop of Bath and Wells, for whose last charge to his clergy I beg leave, as a humble individual, to return the tribute of my sincere and heartfelt gratitude.

It is said that by admitting the exclusive privileges of the Catholic Church, we place all who are not faithful members of that Church out of the pale of salvation. Now, nothing can be more utterly without foundation than such a charge; for, in reality, the Catholic creed on this point is the most liberal and comprehensive of any in the world.

Let us compare it with the evangelical system of faith, and let a fair decision be made between the two. The Catholic believes that Christ died for all; he does not exclude from the benefit purchased by His death the benighted heathen who never heard of His name; he believes that at the day of judgment, all men will be judged according to the deeds which they have done in the body, whether they be good or evil; according to the talents committed to them, according to the means of their knowing the will of God, will they be judged by Him who knoweth the secrets of the heart. According to this rule, the wicked will be punished, and the righteous, being still unprofitable servants, will receive those rewards as a free gift, which have been purchased for them by the Son of God.

The Catholic faith repeats the words of Scripture, that he who "believeth not will

be condemned;" that he who "believeth not the Son of God is condemned already," because he has rejected the only means of salvation, the offer of God's infinite mercy in Christ Jesus: this truth it asserts, and guards it, as in the Athanasian Creed, with the utmost care; but this truth, and others of the same fearful import, it asserts generally: it tells those who do not depart from iniquity that they shall perish; it tells those who do not take up their cross and follow their Saviour, that they shall perish; it tells those who do not strive to obey all, even the least, of His commands, that they shall perish; it tells those who do not give up their time, their exertions, their pleasures, to the good of Christ's poor, that they shall perish; and that all shall perish, whether rich or poor, who have not their hearts fixed on heaven, and are not waiting as faithful servants the coming of their Lord: it repeats and enforces these and several other denunciations of God's wrath against the wilfully disobedient; but it leaves all judgment of individuals to the Son of God, who knoweth the strength of their temptations, the infirmities of their nature, and to what extent each person hath improved or rejected the motions of the Holy Spirit of



God, which alone could lead him in the right way.

The holiest saint in the Catholic Church fears lest he may fall ; and while he abhors those notorious crimes which call on the offender the punishment inflicted by human laws, he dares not declare himself better than the convicted criminal who suffers under their award ; for he cannot be fully acquainted with the opportunities which the wretched culprit may have had of knowing the truth ; he cannot calculate the strength of the temptations to which he may have been exposed ; he does not therefore draw a comparison in his own favour, knowing that he has been called by God to love the Saviour with his whole heart, who hath died for him, and how imperfectly he hath answered the call of the Holy Spirit by earnest and affectionate obedience.

John Bradford, when he saw a convict led to execution, said, " There, but for the grace of God, goes John Bradford." Now, John Bradford was a Calvinist, and believed that he was saved by the distinguishing grace of God ; and therefore, although his faith and practice were in essentials opposed to theirs, this saying of his has been always quoted by the evangelical party as a proof of his

surpassing humility. But surely to acknowledge that we are descendants of Adam, and born in sin, is no decisive testimony to our true lowliness of heart. The words of John Bradford in themselves imply no more self-abasement than the words of the Pharisee who thanked God that he was not as other men are.

Comparative humility was the humility enjoined by our Saviour when He told His disciples to take the lowest room: comparative humility was the humility He recommended to the Jews when He told them not to think that the men on whom the tower of Siloam fell were sinners above their countrymen, but that unless they repented, they should all likewise perish. But this species of lowliness is totally unknown to the evangelical party, whether within or without our Church, whether Calvinistic or Arminian.

The Calvinist is precluded from entertaining any such feeling by his creed, and John Wesley repudiated the thought that such lowliness was a Christian virtue.

In the first sentence spoken by dissenters, as recorded in the Word of God, is contained an assertion of their being holy, both individually and collectively<sup>3</sup>; and it is most instructive

<sup>3</sup> Vide Numbers xvi. 3.

to observe how tenaciously sectarians of every creed and denomination adhere to the opinion of themselves, which was thus expressed by the primitive fathers of their divisions.

I never conversed yet with a dissenter, whether he were rich or poor, learned or ignorant, moral or immoral in his conduct, who did not let me know, when we had talked seriously together for a few moments, that he considered himself a converted, as he expressed it, or in other words, a holy man.

They always seem to reckon the grace of God, or, as they term it, the light which they have received, not as a talent committed to them, for the neglect or improvement of which they are to give an account at the awful day of judgment, but as a peculiar gift conferred on them, and denied to others, which has made them God's children, and given them an high and exclusive title to His favour.

On the other hand, the more pious, the more devoted, the more self-denying, the character may be of the man who holds Church principles, the more I have found he invariably shrinks with horror at the thought of his own holiness; the more anxious I have observed him to be, lest, being in the light, he should not be walking as a child of

it; the more I have seen him impressed with the necessity of daily repentance, lest he perish, of increased watchfulness and more earnest prayer, lest he fall into temptation.

Let us state a little more fully, for it is a matter of the deepest importance, what is the belief on this subject of the evangelical, of the popular religionist, of the man who is considered liberal, because he joins readily with heretics and infidels in furthering his religious objects.

He believes that at some moment of their lives, totally unconnected with God's appointed means of grace<sup>4</sup>, those who shall be saved are justified by faith in the Son of God, and that from this state of justification they cannot ultimately fall; that, generally speaking, they know themselves to be in this state of justification; that all have not the power given them of being thus justified; and that the saved owe their salvation to the distinguishing grace of God which gives to some,

<sup>4</sup> I had intended in this treatise to have written at some length on the subject of Baptismal Regeneration, especially on the view that is taken of it in the Collect for Christmas-Day; but having read Mr. Gresley's "Third Statement of the Real Danger of the Church of England," I have determined to write nothing on the subject until that statement be fairly answered. If this resolution were generally adopted, I believe an end would be put to this controversy in our Church at once and for ever. Vide Note V.

and denies to others : so that millions of infants yet unborn will come into the world without a hope of pardon, and at length will be justly condemned to everlasting punishment<sup>5</sup> on account of their sins by an Almighty and All-merciful Redeemer.

I have not in the slightest degree overstated the atrocity of this impious and God-dishonouring creed : how, then, is it that the Catholic faith is condemned by the world for its exclusiveness, and this most intolerant of all superstitions adopted in its stead ?

The Word of God plainly tells us why : the tempter first prevailed on man to sin, by persuading him to believe that his future happiness or misery did not depend on his obedience ; the first spiritual temptation with which he assailed the Saviour of the world consisted in endeavouring to persuade Him to consider Himself as a child of God, and therefore safe, without any reference to His obeying or not obeying the commands of His Father in

<sup>5</sup> Mr. Mac Neile, in common with numberless other writers in these latter days, asserts openly in his sermons the doctrine of distinguishing grace, which means, that God grants His saving grace to some as a favour, without any reference to their obedience, and denies it to others. Thus does he transform the God of mercy, who willeth not the death of a sinner, into a cruel and capricious idol ; and yet he may be said almost to employ his life in denouncing the idolatry of the Roman Catholic.

heaven. It is no wonder, then, that a system of belief should be popular in these latter days, in which these temptations are most artfully blended together; that it should conciliate the love of the world which is at enmity with God, by its insidious and unceasing hostility to His Church, and that by good words and fair speeches it should succeed in deceiving the hearts of the simple.

Having compared the liberal and comprehensive Creed of the Catholic Church with the exclusive tenets of those who dissent from it, I proceed to make some observations on the constitution of other associations for religious purposes, and to show that in principle they are opposed to the love, and in practice to the law of Christ.

It is often asserted, that the true and liberal and Christian method is to form religious unions with those men who agree with us in essentials, and to agree to differ on minor points.

Sir Walter Scott frequently alludes to an instance of such an union. He tells us that Dr. Robertson and Dr. Erskine officiated at the same kirk, and maintained throughout their lives the utmost friendship and cordiality, and yet headed different parties at

the kirk session. And this has been adduced as a proof that those who agree in essentials may forward a common cause, though disagreeing on the minor points of Church discipline, and professing openly that disagreement.

But whoever has read Dr. Robertson's correspondence with Hume and Gibbon, and his interchange of the strongest professions of esteem and affection with those unbelievers, will immediately perceive that an agreement on the essential points of the Christian faith was not a necessary foundation in his case for cordial and affectionate intercourse.

The real state of the matter was this. Dr. Robertson belonged to a kirk built on the exercise of private judgment, in opposition to Catholic principles. He knew that at the kirk sessions he was advocating the cause of his own opinions, that Dr. Erskine was doing the same, and that Hume and Gibbon had an equal right to the same privilege; he determined, then, in the words of the poet,

“ To do as adversaries do in law—

Strive mightily, but eat and drink as friends.”

The Catholic, however, who contends for the one Lord, the one faith, the one baptism,

cannot follow this example. He is told in 2 Cor. vi. 14, 15, as well as in other passages, by the same Apostle, to act on directly opposite principles ; and he must obey God rather than man.

For this reason he cannot be persuaded to countenance a specious plan for religious union which was unknown to the primitive Church, which is opposed to the Word of God, and therefore inefficient to any good purpose. For he knows, in the first place, that such a scheme agrees not with the prayer of our Lord, that Christians should compose one body, should be one, even as He and the Father are one ; he knows also that it agrees not with the Apostle's command, to speak the same thing ; the strength of which expression is enforced by St. Clement, who tells us to speak the same thing in every thing.

And when we consider the matter for a moment, and weigh it impartially, we shall see the hollowness of any system of union for religious purposes which is not formed strictly on the Gospel model ; for of what value can his assistance be to a holy cause who agrees with us in essentials, and yet will not give up his minor points of difference for the unity of Christ's Church, for the furtherance of His



cause, for the fulfilment of His prayer<sup>6</sup>? Surely they cannot be disciples of Christ at all who will cause divisions for non-essential matters, who will not take up their cross and follow Him, be it never so trifling in its weight and pressure.

The fact is, that men who make this profession have generally no scruple whatever of uniting for sectarian purposes with those who differ from them on the most essential points of Christian faith; and the cause of Christ suffers most irreparably from such alliances.

As a specimen of societies which are conducted on the principle of combining men of different opinions to advance a good end, I will not now remark on the Evangelical Alliance, although it is the most numerous of any, the most influential, and it is fast assuming the appearance of a powerful and well-organized association; for that alliance is

<sup>6</sup> We have been lately told by a consistent opponent of Christian education in the House of Commons, that all sects are equally bigoted and intolerant. But if it be so, with whom does the fault lie? With the gainsayer or with the churchman? With those who perpetuate divisions by an obstinate adherence to their own opinions, or with those who submit to the judgment of the Church, and are ready to give up their own views in non-essential points in order to promote the sacred cause of unity?

supported at present by comparatively few of the evangelical party in our Church. Those few, indeed, act consistently with their principles, and carry them out without fear of what may follow : they combine for religious purposes with men who profess the most inveterate hostility to the English Church, and who openly declare that they will use every means in their power to destroy it. By their silence, also, too many who hold the highest stations among us give their consent to these proceedings ; but as they do not yet sanction them by their authority or by their personal adherence, I would rather call the attention of my readers to one among many other alliances of the same nature, which has as good, if not a better appellation.

The society to which I allude could scarcely have chosen a more specious name, for it is called—The Irish Society for Promoting the Education and Religious Instruction of the native Irish through the medium of their own language—and is generally supported by all who profess to hold evangelical principles.

The mouth-piece of this society is Mr. Mac Neile, who assails the Pope with low unchristian revilings.

Now, we are told in the Scriptures, that

Michael the archangel, when disputing with the devil about the body of Moses, durst not bring against him a railing accusation ; how much more unbecoming then is it to use scurrilous terms of abuse towards him whom an all-wise Providence has permitted to superintend the concerns of a corrupted, but, at the same time, the most ancient and influential of Christian Churches<sup>7</sup>.

The means by which this society prosecutes its end are still more unchristian. The Roman Catholic, still professing his own creed, is tempted by money to lend his aid in destroying it : God has afflicted him with famine ; the Protestant missionary offers him the support of his body, if he will sell to him in

<sup>7</sup> How very different from the blinded fury of proselytism which characterizes the works and speeches of such men, is the calm and unanswerable reasoning of the pious and learned Provost of Oriel : " The Romanist should never be called on to come out of Rome, as if it mattered not into what Church he entered, or whether into none at all, as if we did not acknowledge, equally with himself, the important tenet that Christ did not merely teach a religion, or a system of rules and principles, or dictate a book to guide His disciples ; but instituted a society, a society animated like one body by one spirit, of which every individual disciple of Christ must form a component part. Nay, in this country of England the Romanist should be taught, that he is in truth but a dissenter from the one established Church of Christ in this nation, to which his fathers once belonged, although in error, and to which we still belong, having removed those errors."

exchange the salvation of his soul ; he offers him food if he will lend his aid in subverting that religion which he believes to be true ; and yet these men talk of the duplicity of the Jesuit, and revile the Roman Catholic Church for maintaining that the end justifies the means. They who adopt such false, such unhallowed devices, to forward their views of instruction, presume to declare their conviction, that the Almighty hath visited their fellow-Christians with famine and pestilence, because a grant has been voted to the College of Maynooth, to educate the children of their Roman Catholic brethren. Surely if Romanism be Antichrist, Satan is opposed to Satan in this instance. Oh for a tongue which, without the violation of the law of charity, might express the burning indignation of my heart at such duplicity ! or, rather, would that I had power to persuade all good men to shrink with horror from the defilement of such an association, and to see in its true light the dreadful spirit which it fosters. It is that spirit which, equally opposed to Christian charity and the true principles of the Reformation, rejoices to inflame the mutual hatred engendered by that great controversy, and to open those wounds afresh which it has

neither patience to mollify, nor skill to heal. It is a spirit which has caused our Church to be connected in the eyes of Christendom with offences incompatible with her boasted purity, and most alien to her real character; which has darkened the annals of our country with those bloody and reproachful pages which the increasing rigour and impartiality of historical research is daily devoting to the record, not of Roman Catholic, but of Puritan cruelty and persecution. It is a spirit which I do not hesitate to say the man who most deeply values the blessings won for our Church by the Reformation; who most earnestly desires that they should prove imperishable; and, above all, who most keenly feels the evils which have flowed from Roman Catholic tyranny, will never cease to deplore as the true danger of the one, the most effective palliation of the other.

And what is the political and moral effect which this and other societies, conducted by the same persons, are producing in this country? The political effect is this; they have persuaded a certain number of persons in many places to declare that they will vote for no one who does not support their principles. Persons whom they have thus persuaded have,

of course, a certain degree of sincere, but mistaken moral and religious principle. The consequence will be, that the supporters of order and good government will, in many instances, lose their suffrages, and will be unable to contend with their chartist or infidel opponents. These religious societies, therefore, will thus do as much as they can to unchristianize each succeeding parliament<sup>a</sup> which is assembled to direct the influence and promote the welfare of our country.

And in a religious point of view, they are fast giving the force of a truthful proverb to that which I considered always a boastful saying of the Roman Catholic, namely, that we get the worst of them, and they the best

<sup>a</sup> This sectarian spirit tends to unchristianize the country also by acting on a *totally opposite principle*; for when any call is made for the support of Christ's Catholic Church, it maintains, in direct opposition to all the examples that are given us in God's holy Word, that His cause will support itself, and is not dependent in any country on the religious tone of the legislature or of its enactments. Thus Christians have been induced by evangelical reasoning to be indifferent as to the institution of infidel schools and infidel colleges: this feeling has been infinitely increased by the popular and elaborate sophistry of a Churchman, to whom we had looked for better and more consistent conduct; and many will no doubt defend themselves on the same principle, who shall hereafter forsake the cause of Christ, and serve that of mammon, by voting for wealthy Jews to represent Christian constituencies in the council of the nation.

of us : for how could a humble lover of truth desert any other Church to enter the communion of the Church of England, who believed that the leaders of the Irish and other Protestant associations really represented her principles or her practice ?

I shall mention another instance of a want of candour and truthfulness which particularly affected myself. In my "Word in Defence of our Altars and Catholic Church," I answered the arguments of those who object to the use of the term "altar," because it was omitted in the last edition of the Prayer Book in the reign of Edward VI. I then proved that the terms "altar" and "sacrifice" were used in the primitive Church of Christ from the beginning, and that as late as the year 1640 our Church declared that she held the word "altar" in the primitive sense. I was told, however, that my opponents by no means allowed that I had proved my case ; that, as members of the Church of England, they adhered to her present customs, and the *letter* of the Prayer Book, and, adopting unwittingly the new Romanist principle of development, were not to be swayed in their conduct by the dicta of Catholic antiquity.

I lamented, therefore, that I had made in

my treatise an important omission; that I had not stated that our Church was in the habit of using the term "altar" frequently in her solemn Coronation Service; this, I thought, would have done away with their argument as to the present usage of the Church, and that nothing remained to be dealt with but the letter of the Prayer Book. And as I had the opinion of *our*<sup>9</sup> reformers, Cranmer and Ridley, decidedly in favour of the word altar in its primitive sense, I thought I could have easily dealt with this objection. I was much surprised, therefore, to hear that the word "oblation," which is still retained in our Prayer Book, and almost necessarily implies the existence of an altar, is often omitted, because it does not suit their purpose, by those very persons who insist on our adhering most strictly to the letter of that book, when it falls in with their views.

What explanation can be given of such dealing which is consistent with simplicity and godly sincerity?

But these instances do not stand alone. How can they blame their Roman Catholic brethren for saying one thing and meaning

<sup>9</sup> See Note V.



another, who deny baptismal regeneration, and yet return solemn thanks to Almighty God, in the face of the congregation, that every infant they baptize is regenerate<sup>1</sup>,—who say that the Holy Eucharist is not a means of grace, but only a seal of grace already received; and yet tell their communicants that all who partake of it, in faith, do eat the flesh of the Son of God, and drink His blood, are one with Him, and He with them—who deny that the priesthood has any power of Absolution; and yet lay their hands on those whom they ordain, and confer on them in the plainest terms the power both of forgiving and retaining sins—who sit on thrones as descendants of the Apostles, and yet scoff at the idea of the Apostolic succession—who hold up the Bible in their pulpits to their congregations, saying that it costs only a shilling, and is all that they can want; while they enjoy their honours and emoluments, solely as divinely appointed interpreters of Holy Writ, and as divinely commissioned administrators of the Holy Sacraments—who, at their public meetings for religious purposes, never mention the Catholic Church or the Catholic faith without

<sup>1</sup> See Note V.

a sneer ; and yet declare solemnly before God and in the face of the congregation that they believe in the one, and that unless they believe faithfully in the other, they cannot be saved ?

But these, and a thousand other inconsistencies, appear to me to arise from the same cause. The more numerous, and the more glaring they are, the more plainly do they indicate the existence of some powerful principle in human nature, from which they all originate, and to detect that principle, we shall not search in vain the Word of God ; that true and faithful chronicle which records the sins of our corrupt nature, its wayward fretfulness under the yoke of God's holy law, and its perverse murmuring against His sacred ordinances.

Supposing Christ's holy priesthood to be infected with the gainsaying of Core ; supposing that in their hearts they murmur against those holy ordinances of Almighty God, of which they are the appointed ministers ; and against those altars on which they place oblations in virtue of their sacred office : on this supposition, and on this supposition only, the conduct to which I have alluded admits of a satisfactory explanation. A clue

is afforded which enables us at once to find our way clearly through the opposite paths of the mazy labyrinth ; and we see that the conduct of this party is perfectly natural, and, indeed, the necessary consequence of the secret discontent with which they submit to the ordinance of God.

But I shall follow this clue no further ; indeed, to have unravelled it to the extent that I have, is most painful and humiliating. But I know the danger the best of men incur by living in an atmosphere of their own, and hearing in the conversation of others an echo only of their own opinions. I know, too, how easily they are led to think that the end justifies the means, when they believe that end to be the glory of their Redeemer. My object, therefore, in speaking as plainly as I have, has been to open to those who are thus deceived the danger of their course ; to persuade them, if it be possible, to leave the unstable ways of the double-minded, from the conviction, that in the cause of Him who changeth not, the old paths alone are the ways of truth and safety.

I know that some persons express, and that others secretly cherish, a contempt for the teaching of the primitive Fathers of our

Church'; but such a feeling is more nearly allied to Romanism than to the true principles of our Reformation.

I know, also, that some attribute the recent defections from our Church to a misplaced reliance on the authority of the Fathers. But they have formed this opinion without adequate information upon the subject. Too much deference to such authority might with more reason be attributed to Cranmer, Latimer, and Ridley, and to the matured doctrine of the Reformation in the age of Elizabeth, than to those who have left our communion for that of Rome. The latter profess to prefer modern authority to that of ancient times, and declare that the combined testimony of the Fathers, supposing such a case, would not

<sup>2</sup> No work in the present day has done more to prepare the way for infidelity than the publication entitled "Ancient Christianity," in which the authority of the primitive Church of Christ is attacked by an irreverent comment on the faults of individual Fathers; just as the authority of the Bible is frequently impugned by profane remarks on those errors of God's faithful servants which are recorded in the Old Testament. The same author, in his visions of the high destinies which await our Church in future ages (very consistently with his notions of her honourable position), expresses an earnest desire that she may pursue her course like a very large broad-wheeled waggon, followed in her wake by other vehicles driven by dissenters; and sanctioning, by her going before, the transit of their illicit merchandise.

have a feather's weight against a decision of the Pope in council. Whereas the authors of the English Reformation professed to teach nothing but that which is agreeable to the doctrine of the Old and New Testament, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church.

Grant to the Roman Catholic Church that she has the authority of the Fathers on her side, and few humble-minded men will be prevented from entering her pale. She will then number her converts by thousands on true Reformation principles, for the question will then be whether on disputed points of doctrine we are to trust to the decision of the ancient Fathers and Catholic Bishops of the Church, or whether each individual is presumptuously to form his own opinion and abide by it.

Most thankful should we be to Almighty God, that our Church has not yet fallen into such a snare. She is still something more than Protestant<sup>3</sup>. She continues to teach that

<sup>3</sup> I am glad to have in this respect the authority of the learned and judicious Dr. Hawkins on my side. He thus writes: "The phrase, Protestant religion, is indefinite. The very expression, whenever it is not evidently synonymous with the religion of the Protestant Church in England, implies inattention to the fact,

which is agreeable to the doctrine of the Old and New Testament, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church. She continues to walk in the old paths; she, after the example of the Churches of Marseilles and Lyons, and all the other primitive Churches of Christ, rejects new doctrines, because they are new, because they are unsanctioned by the Fathers, and contrary to the sense of the whole Catholic Church.

And in this straitened but holy path may He who changeth not, guide, direct, and keep her! Armed with these principles, may she continue to reject the tyranny of the Pope, and all the efforts of his corrupt Church. Armed with these principles, may she resist also the sectarian and the infidel. Thus, by the grace of God, may she hold fast her deposit, though an angel from heaven should tempt her to relinquish it.

With regard to the progress and prospects of Church principles, and of those who defend them, I take in one respect a most gloomy, in another a most hopeful view. They are certainly in great peril at this moment, sur-

that the creeds of certain Protestant sects are far more remote than that of the Church of Rome from the truth of the Gospel."

rounded by enemies on every side, and exposed to taunts and revilings from many who owe to their influence the authority which gives weight to such reproaches.

After the last rebellion in Canada, the government thought fit to bestow on some of the insurgents high appointments in that colony ; and when no little displeasure was testified by the loyal subjects of the Queen, these newly-appointed officials turned round on them, and said, Who are the rebels now ?

The faithful defenders of the Church of England are in many instances placed relatively in the same position with the loyal inhabitants of Canada.

Having supported the cause of our Church in her utmost need ; having established a rallying point for her devoted adherents ; having confirmed the wavering, and strengthened the weak-hearted ; having not only preserved to her her former honours, but added to her possessions at home, and given her new provinces in distant regions of the earth ; they hear both themselves and their principles abused by those who are placed over them.

But is it not a consoling reflection for them to know, that some of the pulpits from which

they are traduced, would never have been raised without God's blessing on their own exertions ;—that, to the spread of their principles, under the same good Providence, the safety and extension of the episcopate is to be attributed, although some of the members of that holy body may revile them in words of too railing a character to be repeated ; that it is owing to their zeal for the truth, that the Prayer Book continues to inculcate the teaching of our Church, in its integrity, wherever that Church is known, although, in many instances, it forces from unwilling lips her Catholic and Apostolic instructions ?

I am one of those, indeed, who consider our state far more hopeful than it was when our principles were in danger of becoming fashionable and popular in the world. It is, generally, that seed which has been buried deep, and has experienced in its growth the storms and severe cold of the winter, which in the end produces the most abundant increase. The check which we have experienced has arisen, as it appears to me, from the very same origin which first caused weakness and division in the Church of God's chosen people. The young, the inexperienced, the wrong-headed, took at one time the lead in our coun-



cils, and hurried with them, alas ! some of the wisest and the best in their headstrong course. Hence it cannot be denied, that those who should have been for our help, have been unto us an occasion of falling ; while, on the other hand, if we look to the world, there is none to pity, neither find we any to comfort us.

Our puritan opponents, both within and without our Church, differ remarkably from those in the reign of Charles the First. In those days, they assumed the appearance of the severest sanctity ; but now, he who desires conscientiously to fulfil the self-denying requirements of his Church<sup>4</sup>, may adopt the words of the Psalmist, and say with regard to such persons, " I chastened myself with fasting, and that was turned to my reproof ; I put on sackcloth, and they jested upon me <sup>5</sup>."

<sup>4</sup> Vide George Herbert's " Parson's State of Life."

<sup>5</sup> He who loved the Lord's courts, and considered one day spent within them better than a thousand, has recorded as one instance of the world's hatred of such a character when in adversity, that " the drunkards made songs upon him." But in this our season of rebuke, the intemperate will find doggrel rhymes well calculated to express their contempt for holy things, indited by a man who is famous in his congregation, and of an honourable name. I allude to the poetical effusions of the Hon. and Rev. Baptist Noel, entitled " Thoughts in Rhyme." By comparing the spirit of this production with that of the " Christian Year,"

What should be our fear under these circumstances? Not, surely, the fear of any thing that may happen to us if we are engaged in God's cause; but, rather, lest we should be induced too rashly to believe that the Redeemer has granted to us the surpassing honour of suffering with Him. Our apparent failures should teach us this lesson, that it is for our benefit, our own benefit, ultimately, that we suffer, if we suffer in the cause of Christ; that He hath no need of our services to do His will on earth, even as it is done in heaven; that if we live to Him who died and rose again, all things must work together for our good.

But the Church of England has sources of comfort for her afflicted children which are especially her own. Her foundations were laid at first in sorrow, as well as those of all other true Churches of Christ; she was reformed through sufferings, and rescued at last from the tyranny of Rome, and placed in her present position by those who suffered for the truth, who preferred the reproach of Christ to the honours of this present life. It was

and of the "Lyra Innocentium," we may form some idea of the difference which exists in the tone and feeling of the two religious systems which these authors respectively represent.

not from one who prospered in the world that the Morning and Evening Hymns have been handed down, to bless for many generations the parents and the children of the faithful. Nor does it seem probable, that the Christian Year or the Songs of the Innocents will be found in future ages to have been bequeathed to posterity, as a sacred legacy, by one who occupied, in the English Church, an eminence worthy of his humility and holy conversation. But it may be found at the last, that these sacred relics have been the means of bringing many to Christ; have induced many to leave the world, and to enter His fold. And then, what will worldly distinctions be to the lowly author of these blessed strains, in comparison of the glory which shall be revealed?

Oh! it has been always in times of affliction that God has bestowed the most abundant gifts of His comfort on believers. When did He bless Samaria with the presence of His most holy and inspired prophets? Even in the reign of Ahab, and in the midst of the deadliest persecution of His servants. When did He bless the Church of Judah, more especially by pouring His Holy Spirit on her children, but in the hour of her captivity?

It is too exalting a thought for any of us to entertain, that we are deemed worthy of bearing witness as they did to the one faith, and to the one Lord ; but may He grant us His grace, that we may never be tempted to bend the knee before any idol of human invention ! We are warned in Scripture against deceivers ; let us therefore be on our guard. We are members of a pure and holy branch of Christ's Catholic and Apostolic Church. May she never be degraded from her position through our unfaithfulness, or through our lukewarm defence of her most sacred rights. " Whilst we return not railing for railing, but contrariwise blessing ; whilst we are mild at the anger of our enemies, humble at their boasting, and return prayers in answer to their blasphemies <sup>6</sup> ;" let us not forget to oppose, at

<sup>6</sup> St. Ignatius' Epistle to the Ephesians.

In page 43 I did not intend to express any opinion as to the authenticity of the disputed passages in the First Epistle of St. John, or in the writings of St. Ignatius, much less to impugn the motives of Mr. Cureton, or any other individual who may be engaged in a fair investigation of the truth. I only meant to say that the doctrines contained in those passages do not depend, as some would argue, on the authenticity of the passages themselves, but on the general teaching of Scripture, and the universal consent of the holy Catholic Church. I did not see that my mean-

the same time, to their errors, our firmness in the faith—in the Catholic faith—the faith of the primitive Church of Christ; for there is no other. However artfully any other scheme of belief may be contrived by the device of man, although it may appear to be raised on the true foundation, and composed of fragments taken from God's holy word, it is still an idol, and is more offensive to the Almighty because it is thus constructed; even as the image which the king of Babylon set up on the plains of Dura, would have been more insulting to the majesty of God, had it been formed of gold molten from the sacred vessels of the temple.

ing on this point could be mistaken, until after the printing of the first part of this treatise, which accounts for this note appearing out of its proper place.

**N O T E S.**



## N O T E S.

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### NOTE I.

THE "History of the American Church," by the present Bishop of Oxford, p. 401.—The author is speaking of the influence of the Church upon the sects, when he thus writes: "Greatly is such an influence needed by these bodies. Abundant as some of them have no doubt been in faith and good works, yet, taken as a whole, they signally illustrate the absurdities and degradation to which religious licence, unlimited by fixed forms of belief, is ever prone to run. The rise and (p. 402) prevalence of Mormonism is a startling fact in the religious history of man: and the same features, though less broadly marked, may be traced in many other quarters. Religion has always exhibited a tendency to wear out within a few generations where it has not been kept fixed and permanent by the external framework at first appointed by the Lord. That such has been the case in America, we have a striking testimony in the writings of Bishop Chase, himself, as has been seen<sup>1</sup>, sprung from a dissenting family which had maintained its early principles with unusual faithfulness. 'When the Puritans,' he says<sup>2</sup>, 'by leaving the Church, broke the vessel, the oil was spilt upon the ground; and though some of it may be gathered in the sherds and burn brightly for a time, yet the

<sup>1</sup> P. 327.

<sup>2</sup> Reminiscences, p. 100.



flame soon expires, and all around is left in darkness.' Such was the existing state of things he found in Vermont. Catechisms had been laid aside; to teach their children the fundamental principles of the Christian faith was deemed an infringement on their natural and inalienable rights; by far the greater part had not been baptized; and the general ignorance was turned to their own purposes by various classes of infidels.

"Such has been too often, in the West, the unhappy progress of declining faith; and so the ground has been left open for increasing evil. Every fantastic opinion which has disturbed the peace of Christendom, has been re-produced in stronger growth on the other (p. 403) side of the Atlantic. Division has grown up in all its rankness, and seeded freely on every side a new crop of errors. Even amongst those sects which have retained the largest measure of original truth, the effects of this state of things are visible. The history of their 'revivals,' as they are termed, with their 'new measures,' 'anxious seats,' 'itinerant evangelists,' and 'protracted meetings,' sometimes of forty days' continuance<sup>3</sup>, is little else than a record of the wildest extravagance<sup>4</sup>, which, in the judgment of the more sober even of their own body, 'threatens to pour forth a host of ardent, inexperienced, imprudent young men, to obliterate civilization, and roll back the wheels of time to semi-barbarism, until New England of the

<sup>3</sup> Drs. Reed and Matheson's Visit, vol. ii. p. 40.

<sup>4</sup> The following extract from an unsuspected quarter, will show the true nature of these artificial heats. "A revival-preacher, after delivering a sermon, called on 'the anxious' to meet him in the lecture-room. About two hundred obeyed. He called on them to kneel in prayer; and he offered an alarming and terrific prayer. They arose. 'As many of you,' he said, 'as have given yourselves to God in that prayer, go into the new-convert room.' Upwards of twenty went. 'Now,' he said to the remainder, 'let us pray.' He prayed again in like manner. He then challenged those who had given themselves to God in that prayer to go into the new-convert room. Another set followed. This was repeated four times. The next morning he left the town, having previously sent a notice to the newspapers, stating that Mr. — had preached there last night, and that sixty-one converts professed religion."—Drs. Reed and Matheson's Visit, vol. ii. p. 29.

West shall be burnt over, and religion (p. 404) disgraced and trodden down, as in some parts of New England it was done eighty years ago, when laymen and women, Indians and negroes, male and female, preached and prayed, and exhorted, until confusion itself became confounded.' 'This will unavoidably produce infidels, scoffers, unitarians, and universalists, on every side, increasing the resistance sevenfold to evangelical doctrine.'

"This has been already the fruit of these fierce excitements. The children of 'the pilgrims' have openly cast off their fathers' creed, and glory in doctrines which were marked in the days of New England's settlement for the direst anathema. In Massachusetts<sup>5</sup>, the Socinians have 130 societies and 110 ministers: in the town of Boston, their congregations average from 600 to 1000. Theirs, 'if not the religion of the numerical majority, is that of the opulent and official classes, who compose the aristocracy of the city. . . . It is said, indeed, that with whatever religion men begin life, when they get very rich and withdraw from active business, they join this party'. In its tenets they find repose from the extravagant excitement of the other sects; they are freely allowed such unlimited measures of infidelity or doubt as suit their own inclinations; and they find themselves surrounded by those who take the lead (p. 405) in every walk of social life. This state of things has long been growing up: the Church was too weak around the Puritans to keep them by its indirect influence to the foundations of the faith; and no sect that has ever yet arisen has possessed, within itself, the gift of permanence. Here the declension began early; and so gradually did their deadly error overspread them, that Boston was not conscious of the change until it was incautiously disclosed by an English brother. It was then found, on inquiry, that 'in Boston every thing was gone except the old South

<sup>5</sup> Letters from Dr. Beecher,—Reed and Matheson, vol. ii. pp. 34, 35.

<sup>6</sup> Reed and Matheson, vol. ii. p. 60.

<sup>7</sup> Buckingham's America, vol. iii. p. 450.

Meeting; and, within a radius of fifteen miles, not ten ministers could be found of the Congregational order holding the 'truth as it is in Jesus'.

"Against such declensions the presence of the Church is, under the blessing of Almighty God, an appointed safeguard. From the excitements which sweep at times over the sects, burning all to-day with an intemperate heat, and leaving all behind them waste and bare, even those amongst her pastors have been free, who, from warmth of natural temper or doctrinal views, have most addressed themselves to the religious feelings of their flock'. And thus, not only have they withheld from their own people these withering blights, but they have done much for all denominations round them. It was the remark of a Socinian gentleman from Massachusetts, as floating down the Connecticut river, in 1834 (p. 406), he noticed the episcopal churches on each side of the stream, 'If those churches had been in Massachusetts, there would have been few Unitarians'.

The influence thus exercised can scarcely be over-rated. It breaks out visibly in smaller things,—as in the universal observance of Good Friday in Connecticut, from deference to churchmen'; and in greater matters is always in action. The fixed creed in the Church, its settled Liturgy, its decent and reverend forms, its educated ministry, its tone of practical reality,—these are felt continually as restraints to some, and patterns to others. Amidst the madness of the angry waves, one bark holds its anchorage, and becomes to those around it a witness for fixedness and truth.

"On the general character of society it exerts continual influence. Throughout the States it ranks amongst its members those who, from position and superior education, must ultimately fix the standard of feeling: and against some of the great evils which infect American society, it has raised its solemn and not wholly ineffectual protest."

<sup>2</sup> Reed and Matheson, *ut sup.*

<sup>2</sup> Life of Bp. Moore, of Virginia, by Dr. Henshaw, p. 101.

<sup>1</sup> Caswall's America, p. 149.

<sup>2</sup> *Ib.* p. 145.

## NOTE II.

It seems to me that the following plan for making the highest appointments in our Church, might be productive of great improvement without compromising any existing interest: it would not deprive the crown of its patronage, but direct its choice to men of high and holy character, and confine it to such persons, as far as human means can be efficient to such an end. The plan is this: that on the decease or translation of a bishop, the clergy of the vacant diocese shall individually send the name of the person they think most fitted for the office to the Prime Minister, each declaring that he has consulted no other person on the subject, in order to prevent the possibility of electioneering cabals. That the archbishops and bishops shall do the same, as well as each member of the Chapters throughout the kingdom: and that the Prime Minister shall then be obliged to choose out of the seven who have most votes one person, whom he shall nominate to the vacant bishopric, in like manner as he now names the man of his choice, allowing still the power of rejection that exists at present under the statute of *præmunire*. That the Prime Minister shall also declare that he had chosen the person whom he considered most calculated to promote the cause of true religion.

This is a short statement of my plan. I have shown it to some persons on whose judgment I rely; and the more they considered it, the better has been their opinion of its merits: if it obtain notice in influential quarters, I shall be ready to enter more fully into its details.

I will only now add that I have mentioned the number seven, as it appears to me to give sufficient scope to the members of the existing government, so that they might not be obliged to choose any one, however high his reputation, who, on political or other grounds, might be displeasing to them; whilst, on the other hand, they would not be able to present any one to the high and holy office of a bishop, solely or principally, because he was a relation or friend of a man in power. Every conscientious

Prime Minister would, as it appears to me, be glad to have his choice thus circumscribed by being obliged to choose one of seven men of established reputation. He might, if he were well disposed toward the Church, counteract the violent spirit of party which exists in some dioceses, by nominating the man who had even the fewest votes, in some instances, and by regarding the character of those who voted more than the number of the suffrages.

This plan has been objected to by some on account of its complicated nature; although it appears to me to be most simple and practical in its construction: and it has been suggested that a certain number of names should be sent to the respective Chapters, to whom a power should be given to make a *bond fide* selection. But this plan would neither ensure the choice of a person in good reputation with the clergy, nor would it counteract any spirit of party which might exist; but, rather, ensure the election of a party man. Many modifications and improvements might, no doubt, be suggested; it might be right to make the votes of the archbishops and bishops count for ten or five: but I shall not enter into such discussions; my object being only to recommend the outline of a plan which may strengthen the Church of England in the affection of the people, by raising more above suspicion the character of her episcopate.

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### NOTE III.

In order that my opinions may not be misrepresented with regard to the doctrine of justification by faith, I here insert some extracts from my former writings. In my answer to Mr. Bickersteth, I have spoken of the true doctrine of justification by faith, the only hope that the sinner has of being able to stand in the presence of a holy God, in these terms:—"When St. Paul preached the doctrine of justification by faith only, he preached it in opposition to the idea that we could be justified by doing

the works of the law. He never preached justification by faith without repentance, for they are inseparably connected ; nor did he ever preach justification by faith without the works of faith (if we have power given us to perform them), for then he would have preached a doctrine contrary to St. James, who insisted on justification by the works of faith. The truth is (if factious disputants could see it), that *neither faith, nor love, nor obedience, justify in any other manner than so far as they unite us with Christ : it is He that justifieth.* It is by an union with Him that we are justified, and through Him that we obtain pardon and acceptance."

And again, in another work :—"The Epistle of St. James was a stumbling-block to Luther, and has continued to be so to divines of a certain class in our day : for this reason, that they have taken a false view of the subject, and are now constantly endeavouring to bend the text of Scripture to their creed. The method most approved at present for this purpose is, to declare that there are two kinds of justification, one in the sight of men, and the other in the sight of God ; and St. James, when he says, 'We are justified by works,' means that we are justified in the sight of men only. Now St. James, throughout his epistle, alludes solely to justification in the sight of God. He argues against faith as a feeling, or a profession, or any thing but a principle of action, and declares it to be dead without works ; that is, having no justifying efficacy at all. 'What does it profit, my brethren, if a man say, I have faith, and have not works ? can faith save him ?' Salvation and justification in the sight of men have no connexion whatever with each other. The truth is (if factious disputants could but see it), that neither faith nor works justify, save as they unite us to Christ ; it is He that justifieth, and through Him alone that we obtain pardon and acceptance. The man who considers himself justified by his faith, save as it contributes to this union, is as self-righteous as he who considers himself justified by his works ; and that he speaks scripturally who says he is justified by faithful obedience, so far as it strengthens and cements this union, is plain from the teaching of all the inspired

writers, as well as from that of Christ Himself. He traces every benefit conferred on us by God to this union; tells us that without Him we can do nothing; that if we abide in Him, every thing will be given us; and that if we keep His commandments, we shall abide in Him. To hold, therefore, that justification by works signifies only justification in the sight of men, is equally antinomian and unscriptural."

I cannot end these observations without expressing my conviction, that most of the volumes written on this point maintain a dispute on words only; that there is no vital difference between sincere Christians in the matter; and that if we could be persuaded to look on faith and works as means to an end only, and that end, an union with, and an abiding in Christ (which is surely the scriptural view of the subject), the controversy, if not altogether extinguished, would at least be deprived of all its bitterness.

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NOTE IV.

Rural-deanery meetings are held in some dioceses, but I do not believe that they are actively promoted by episcopal authority in any other diocese than that of Oxford. The Bishop of Oxford, when at Alverstoke, rendered such meetings very attractive by his ability and eloquence, but I have not heard that any perceptible good resulted from them; whilst, on the other hand, the effect of similar meetings in the reign of Charles I. would make us doubtful at least as to their ultimate utility. But in estimating the value of such meetings, I would rather consider the principles on which their discussions are conducted, than their eventual good or ill success. Now it appears to me that the churchman is placed in a false position, when, after having listened patiently to a long discussion, he is called on to record the decision of his private judgment on some most important points in the doctrine or discipline of our Church. On such occasions, as it seems to me, he is tempted to act in a manner

contrary to the authority of the Apostles and of the Primitive Church of Christ. For the Apostles, when they passed through the cities, delivered to their disciples the decrees of the Council of Jerusalem on such subjects for to keep; and the Primitive Churches of Christ, in strict accordance with this precedent, enforced obedience in these matters to the decrees of the general councils.

If our Church does not give forth a certain sound in these matters (though I believe her plain speaking in many points is the real cause of offence), let her children request that she will speak more decidedly; but let them not be impatient, and presumptuously set up petty councils of their own, thus sanctioning, by their example, the principle on which all divisions are defended. As to the plea of softening differences among the clergy by mutual discussion, I would ask any candid man of the evangelical party in our Church, whether he meditates on these occasions the slightest concession of his tenets? I would ask him, also, if he would attend such discussions, should they be conducted on true reformation principles<sup>3</sup>, to ascertain the opinion of the ancient Fathers and Catholic Bishops of the Church on controverted subjects, and to abide by it, which is the only method of promoting unity, whether, in such a case, he would not return to those cabals alone, which are conducted with the intention of promoting his modern system of teaching, and which his zeal for more authorized assemblies has never persuaded him to discontinue?

The man who holds the doctrine of distinguishing grace in our Church, is separated in his opinions from his brethren who do not hold this doctrine, by as impassable a barrier as that which prevents all communion between the Roman Catholic and the Quaker. Is there, then, any hope that such men can be brought together by any principle of less force than that of submission to the authority of Christ's Catholic Church? I have never been a party man; although the same measure has not been meted to

<sup>3</sup> Vide Strype's Annals of the Reformation, vol. iii. c. 8.



me, I have never acted towards a brother among the clergy, or towards any other individual, with the slightest reference to his party-spirits: but I will not, in order to obtain the false reputation of a conciliating spirit, virtually concede the only principle by which an union can ever be effected between men of conflicting opinions in our Church.

As for the small rationalistic party among us who are active in promoting these meetings, they appear to me very much to resemble the borderers in ancient times: whoever loses, they are sure to win; for the principle on which their own inroads are conducted being conceded, they may await the issue of every skirmish between the conflicting parties with perfect indifference.

On the other hand, I would ask every consistent churchman, whether he has been induced to give his sanction to these meetings without some misgivings as to the propriety of his conduct? I would also tell him that his fears are well grounded; for in these discussions, he has every thing to lose, but can gain nothing. For what advantage will accrue to him from taking a part in disputations on those doctrines which he has ever been accustomed to hold in their catholic sense, and on which all his brethren are bound, as members of the Catholic Church, to place the same construction? May he not rather fear that, by the continual recurrence of such disputations, the minds of the younger clergy may be so unsettled, as to concede, at first, on the principle of indifference, those alterations in our Prayer Book, especially in our Catechism and Church Services, which the puritan party are striving to obtain with unwearied diligence; and, at last, believing that they have nothing to keep, but every thing to question, may be prepared to follow in the wake of the German reformation?

#### NOTE V.

I will make one remark on the dishonesty of the evangelical party in this controversy. They accuse the churchman of making

salvation in holy baptism independent of repentance and faith, which is a false charge; for the churchman considers these requisites essential to the adult, in order that he may receive any benefit from that sacrament; and also to the infant when he is able to perform them. But the evangelical who is so zealous in the cause of repentance and faith, studiously keeps out of view his antagonist creed, which is this: that salvation, without any reference whatever to repentance or faith, is instantaneously given to some, and denied to others by God's irreversible decree. I am sure that every honest evangelical who understands his own creed, will allow this to be a fair statement of it; but should he hesitate to do so, I would ask him what meaning short of this, he attaches to the distinguishing grace of God, a gainsaying expression which is frequently used and always implied in the evangelical sermons and tracts of the present hour; I call it a gainsaying expression, because, in common with many such unscriptural phrases, it does away with the idea of our deriving any peculiar benefit from Church membership, from adherence to any ordinance, or, indeed, from keeping any commandment of our God. Burnet, in his history of the Reformation, says, it was its greatest scandal that "some built so much on the received opinion of predestination, that they thought they might live as they pleased; since nothing could resist an absolute decree: nor did those who had advanced that opinion, know well how to hinder people from making such inferences from it: all they did, was to warn them not to pry too much into those secrets: but if the opinion was true, there was no need of much prying to make such conclusions from it." This opinion, however, was not of home growth, it was not the opinion of our reformers, it was imported from abroad. Oh! in an evil hour did Henry the Eighth consult with foreign reformers, that he might be able the better to teach our Catholic and Apostolic Church the pure doctrines of Christianity; in an evil hour did he take this step, not for the glory of God, but to compass his own heart's desire; and in an evil hour have others followed his ill-omened example: for by these means a fatalism, the same in

principle with that of the Arabian impostor, was first introduced into our country, and has superseded, alas! in a great degree, the Gospel message of mercy.

I have shown how these principles have prepared the way for infidelity in the countries where they originated; I have shown also how their leaven is working in those districts of the New World where they are not opposed by the influence of Christ's holy Catholic Church. As to their progress and probable success in this country, I will conclude my treatise by transcribing this prophetic passage. Jones of Nayland thus writes:—"Evil is not yet established by law in this country; but good and evil have been growing up together so long, that they will never more be separated, unless it shall be in some small remnant of Christians. By means of predestination falsely stated, the rights of God and His ministry are so far forgotten, that we are getting every day nearer to Babel, and farther from Jerusalem. In the last century this Calvinistic corruption swallowed up both Church and State, and it threatens to do so again, if it be not guarded against more than I expect it will be. It will not work directly and with the same violence as before, but slowly, and by the way of sap, under the name, appearance, and intention of good, as evil always does, when most mischief is intended. We cannot wonder that it is so unmerciful now in consigning the *souls* of men to perdition, when we remember how cruelly it treated their *bodies* and *estates* formerly. God, who saved us before, cannot be expected to save us again, by an equally extraordinary interposition, where the error is the same as before."

THE END.



